MARCH 1949 15 CENTS

UNITY

Overcoming the Poverty Idea - - 1
Charles Fillmore

You Just Cannot Worry! - - - 8
Sheldon Shepard

Unity's Expansion Program - - - 18

The Meek Shall Inherit the Earth - - 19
Charles LeRoy

The Highest Adventure - - - - - 26
Harold S. Kahm

Spread the Affirmative Word - - - 30
Clara Beranger

The Law of Giving and Receiving - 39
Van Scoten

The Answer - - - - - - 46
Donna M. Diehl

Be Ye Separate - - - - - 49
Narada Evaldt

Sunday Lessons - - - - - 57

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UNITY

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UNITY

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Overcoming the Poverty Idea

FROM THE WRITINGS OF
CHARLES FILLMORE

The battle is Jehovah's.

VERY LESSON of Scripture illustrates some phase of mental action, and can be applied to each individual life according to its most pressing eed at the moment of its perception.

The conflicts between the Children of Israel and ıe Philistines are the conflicts that are always tak-ıg place in your mind and that are reflected in your ffairs.

If you are ignorant of the laws of mental action ou get but the mere shell of the lesson in reading ıe Scriptures, and it is not of real benefit. If however ou make the proper application of the characters ı the narrative as representing ideas in your own ınd, and follow them out in their various move-ıents, you will solve all the problems of life through study of these Scriptures. This does not mean that

a study of the written word alone will solve for yo the problems of life, but this word will be the ou ward symbol of an inward condition, and throug its study and application you will come into an appr hension of the real Scriptures, that Bible of the age the book of life within your own consciousness!

In the consciousness of everyone may be foun the conflicting ideas represented by the Children Israel and the Philistines. They are pitted again each other, and the conflict goes on night and da We call these warring thoughts Truth and error. W stand on the side of Truth, and we know that i thoughts are the chosen of the Lord, the Childre of Israel, but the error thoughts seem so formidab that we quake and cringe in their presence.

We know that Truth must eventually prevai but we say that the error is so large and strong th we cannot now cope with it, that we will do so whe we have gathered more strength.

Ideas are not all of the same importance. Som are large and strong, some weak and small. The are aggressive, domineering ideas that parade then selves prominently and brag about their power an with fearful threats of disaster keep us scared int submission to their unrighteous reign.

These domineering ideas of error have one arg ment that they impress upon us at all times, an that is fear of results should we dare to meet the and openly oppose their reign in our consciousnes This fear of opposing prevailing ideas, although w know them to be erroneous, is woven into our who mental fabric.

This fear is portrayed by the spear of Goliat

nd the narrative most aptly states, "the staff of
hose spear was like a weaver's beam."

And what is the most dominant error idea in the
inds of men today? Is it not the idea of the power
f money? Is not Mammon the greatest Philistine
i your consciousness? It does not make any differ-
nce whether you are siding with the Philistines and
re successful from a purely commercial standpoint
r whether you are with the Israelites and tremble
i your poverty at the daily appearance of this dom-
neering, threatening Goliath. In the one case you
re on the side of Goliath and the enemy of Truth
) that extent, and in the other you are quaking in
ear and want in the house of the Lord. Neither of
nese positions is recognized by the Lord, and you
re not in permanent possession of the "Promised
and" until you have killed this mighty error that
laims to be stronger than the Lord and have driven
ut of your consciousness the horde of error thoughts
nat he protects and fosters.

This is a most opportune lesson. The whole world
roans today under this delusion that Mammon rules.
he kingdoms of the earth are under his dominion
ecause of the idea in the minds of men that money
; a power. The rich and the poor stand as master
nd slave. The ruling nations of the earth cringe in
ne sight of the money kings.

And all this because the power has been given
y man to money. He has made it a golden call and
allen down before it and is worshiping it. He has
ot put it in its place as a servant but has called it
naster, and it has made him a slave.

The earth must be rid of this false ruler; he must

be made a servant. His rule has been disastrous, and the end approaches.

The first step to take to rid your earth of this giant bugaboo is to get a clear perception of what your rights are as a child of God. You know that you should not be under the dominion of anything in the heaven above or the earth below. You are given dominion over all. If you are not exercising this dominion, now is the time to begin. You will never find a better time nor a more propitious state of consciousness. If you are in fear of the boastings of this brawny Philistine, seek out the way to give his carcass "unto the birds of the heavens." There is a way, a righteous way, and it is the duty of every one of God's children to find it.

David is the "beloved of Jehovah" because he is your righteous perception of your privileges as a child of the living God. You are not a slave to anything or anybody. You cannot be scared by the threats of this god Mammon. You have the perception of Truth, and you sling it at him in the center of his carnal thinking, which is the forehead.

The formidable weight of his shield and armor of brass do not intimidate you because you know that they are empty show, that the right idea will reach the vulnerable part in spite of them and the braggart go down.

The most ardent defenders of the money power admit that it is a tyrant; that its rule is not what they would have if they could make a world after their own ideals. And it always destroys its friends in the end. No man has ever become a slave to the money idea without eventually feeling its crushing power

But whole armies of good people, righteous people, Christians, the Children of Israel, believe that his power cannot be overcome. They are looking for something larger and stronger in a material way to be brought forth for its destruction. They forget that the "battle is Jehovah's."

Are you cringing in the sight of this Goliath? Does he come out daily and scare you with his display of strength and his threats? It doesn't have to be so. There is a little idea in your mind that can slay him: it is the perception of your place in Divine Mind. You doubtless have not considered it of much importance. You have kept it off on the mountainside of your spirituality, shepherding your innocent thoughts. You have not thought it equal to coping with the affairs of active life. But just let this David forth. Get a clear idea of where you really belong in creation and what your privileges are. Then that boasting Philistine will cause your perception of justice and equity to say hot words of Truth. You will ask, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?"

Do you think that it is possible that God has so ordained it that men cannot escape from the servitude of hard conditions? Verily not. This would not be justice, and who dare say that God is not just?

No, it is your privilege at any time to step boldly out and defy the giant of the Philistines.

The Lord has been with us in slaying the fear of sickness and sin—the bear and lion of David—and why should He not be with us in slaying this bear of poverty which the Mammon champion so unsparingly whips us with? "The battle is Jehovah's,"

and He will be with us, and we shall be delivere "out of the hand of this Philistine."

The weapons of the Lord's man are not carnal he does not wage war after the manner of the worl It is not steel against steel, brass armor and coat of mail. These are the protection of selfishness an the weapons of oppression.

The beloved of the Lord is the devout shepher David, who goes forth in the simplicity of justice knowing that his own innocence is his defense. Hi weapons are not those accepted by the world as equa to the occasion. They depend upon the sword an spear, he upon his shepherd's sling and a few smoot stones. These are the words of Truth and the wi that sends them forth. They are disdained by th Philistine, but they do their work, and the great mas of materiality goes down before their sure aim. S the Lord has this day given financial fear in all it phases into our hands. We know it is not true tha man is a slave to the idea of money, that he does no have to slave for his brother man and cringe to hin in order to obtain this universal servant of all. No, w are not bound to this wheel of work day in and da out that the god Mammon may be appeased on hi own terms.

We are the children of the living God. The lov ing Father is here today and always right in ou midst, and it is our privilege to claim Him as ou support and resource on conditions and terms tha He will reveal to us when we have acknowledge Him and dismissed the fear of Mammon.

David chose five smooth stones out of the brook which means that there are five mental attitudes i

race consciousness that have to be met by the rd of Truth. He slew the greatest of them, which sfear, with his first stone, and the others then fled. Bt they were not exterminated, and in succeeding dapters the Scriptures relate the conflicts that he sbsequently had with them.

We shall have them all on the run when we ve sent forth the fearless word of Truth (smooth nes) that the battle is the Lord's and that He will liver this Philistine into our hands.

These smooth stones are:

I am the beloved of the Lord; He will be with in all my righteous words, and they shall accomsh that for which I send them forth.

My cause is just and my weapons are free from stain of blood. It is my divine right to be supied with all things whatsoever the Father has ced at the disposal of His children.

I cannot be deprived of that which is rightfully ne, and I dissolve in my own mind and in the nds of other men the idea that what is mine can withheld from me or them.

My own shall by that sure and certain law of d come to me, and I now in the presence of this ar perception of Truth welcome it.

I am not afraid to say these words of Truth in e face of contrary appearances. I am not afraid to ay as if I had already received; I know that the ther's blessing will be poured out upon my true rds and that His salvation is very near unto me, en in my mouth and heart.

You Just Cannot Worry!

SHELDON SHEPARD

PROBABLY NO WISE, scientific, and spiritual i junction has suffered a worse fate of wor praise and actual neglect than Jesus' frequent repeated one with respect to worry. In fact Jes went further than merely cautioning us against th destructive mental habit. His words "Be not anxiou are a command, calling for a clearer consciousne than the words "Do not worry."

Jesus went so far as to say that we should "ta no thought" about food, clothing, shelter, or, implication, any of the necessities of life. Well, th has seemed to be just too much for His followe We have tried to whittle down His meaning, compromise with its severity, and to dull its perfe tion. Either this, or we have in action if not in wor pronounced the injunction well beyond our capaci to obey, or just plain silly.

I have been thinking rather seriously about th matter of anxiety, worry, and fear, and about Jesu evident confidence that nobody needs to have traf with any of it; and I have come to the conclusion th on the basis of Jesus' teachings you just cannot worr

If it seems too difficult fully to accept His teac ing that one need not worry or be afraid or be an ious, I think Jesus has provided the technique f making the acceptance simple and easy for us.

Unquestionably it might prove arduous for you launch out merely on the faith that the Father "ca

en for you" and to sail along without alarm or con-cern. I do not mean that when you first launch out you just cannot worry if you honestly take to your-self the promise of the Father's care. Manifestly that is not true, but there can be no uncertainty or lack of confidence on the part of the person who knows that he is constantly being watched over and cared for by an all-wise, all-powerful Father whose love is forever unfailing. Everyone perhaps can accept this truth.

But the technique that I think Jesus provided is easier than this; for evidently it is difficult at first for a person to trust in the Father's care so completely. At any rate, we see that constant repetition of Jesus' injunction does not flood our life with such confi-dence that we have no anxiety whatever. There must be some action, perhaps neglected, that precedes the full development of the necessary faith. It seems likely that a person must do something before he arrives at the point where he can live the life of freedom from fear and worry. Complete trust in the Father is as much a step in advance as the loss of fear and worry. If we can develop the former we can accomplish the latter.

All this is pleasing and worth-while instruction. But how are we to follow it? What is it that makes complete trust possible, even easy and, if my theory is correct, inescapable?

I sat with a wise and experienced older man under a fragrant pine tree recently, looking out over the gold-colored ocean at sunset. The distant roll of the surf was like the deep echo of a cathedral organ. Floating over the water, gulls seemed in their glid-

ing ease to portray their happy confidence in the car
of the Father. My companion and I had talked of th
beauty about us, the expansive influence of the grea
Pacific, the flooding light of the late afternoon sur
Now we were quiet, feeling something a little beyon
the realm of words. The solemn, radiant beauty o
the time and place, the pleasant joy of congenia
companionship, the shared pursuit of understandin
—these were enough in themselves; they needed n
words to express them. Attempts at expressing ther
would only have interrupted the flow of our thought

It was not in an attempt to communicate with m
or to put into words what we were feeling that m
companion spoke. His words were rather his hear
breaking through a little rift of expression, like th
sunlight we admired slipping through the space be
tween our fingers and painting the ground beneath
with a tiny streak of dull gold. "You just canno
worry," he whispered.

This was no time to question him. It was a mo
ment for understanding. So I said nothing, not even
replying, "That's right," to what I thought was hi
meaning. But later when I referred to the occasio
and his remark we talked it over. He had meant t
express something like what I am trying to put into
words now, a conviction, slightly colored by the par
ticular benediction of the hour, that confidence an
peace are inescapable. He had meant that if he and
could continue to be the kind of persons we were i
that peaceful moment, it would be impossible for u
to become frightened, moody, or bewildered in th
days to follow.

I think this is what Jesus had in mind. He di

o wish His followers to engage in the negative
ctice He condemned, because He wished them to
gage in creative, constuctive practices—and you
not engage in both. All the time and energy a
son devotes to the destruction of his peace of mind
stolen from his potential productivity. He robs
nself. It is evident that if a person engages in the
id of thinking that Jesus recommends, he just can-
engage in the other kind.

But even when a person reaches this conclusion he
not reached the point where worry becomes in-
gruous, incompatible, and impossible. True, if he
faith that he is under the constant care of the
her, he cannot be anxious. Anxiety is in itself a
ertion of trust in the Father. Of course if a person
ps his mind occupied with positive and construc-
thoughts, he cannot be afraid. He must quit the
id of thinking he should not be doing before he
begin to do that which he ought to do.

This is quite true, but there is something that
rks still more clearly for us the road that leads to
cessful living without anxiety and strain.

No one needs to tell a healthy child to play. He
s and scampers; he makes-believe; he enters into
l creates games. He is this kind of creature—that
ll there is to it. When he does not want to play
adults around him know that there is something
ng with him. When well and undisturbed the
d just naturally cannot refrain from playing.

Does anyone need to tell the worrier to become
ious about something? Hardly! He is a worrier,
l therefore he worries. He knows better than to
ry; he "swears off"; he is threatened with dire

disaster if he does not desist and is promised ri
rewards if he does. But he is a worrier, and
worries.

No one needs to coax a normal, healthy man
work. He cannot help working. He has muscl
brains, talents that have to be exercised. It is natu
for him to work, and he cannot avoid it. He just ca
not be an idler. A person who walks down the str
humming a tune, is not one who needs to be told
be buoyant and to sing. It "comes natural."

No one instructs the beaver in how to build
dam, the bees how to swarm, the tern how to fly fi
thousand miles with the season. It is universal la
of life that the organism and indwelling intelligen
do naturally and easily that which it is in their n
ture to do. Everywhere the action of this law is
evidence.

This natural, orderly, inescapable action occ
without the "taking" of thought! The organism a
intelligence just behave in this way. That is all the
is to it, and the result is inescapable. One who h
developed the characteristics of a habitual liar do
not have to take thought of the lies he tells. Th
come without planning. I once had a student wh
tendency to lie was so strong that many times he li
when it would have been much more to his advanta
to tell the truth. According to the nature (sense
spiritual) that they permit to dominate them perso
without "taking thought" lie, cheat, steal, wor
hate, love, smile, dream, work, become angry,
remain at peace.

So really the injunction of Jesus is simple a
sound. Actually you are to "take no thought" w

erence to work, sustenance, or any of your affairs. ke yourself the right kind of person and you will urally, easily, inescapably act, live, thrive aright hout effort.

No boy on the football field, exerting himself to austion, thinks he is working or exerting effort. e game is so much fun that it seems easy. Life uld be like that. To do what is natural for the anism and the indwelling intelligence is not work, s not effort, it is not taking thought in the sense of king a job of it. It is natural, easy, happy living. 's being carried along on the tide of life. It is the y of plenty of action maybe, but it is also the way peace. It may mean full exertion of all one's per- nal powers, but it is constant and pleasing activity. s literally "taking no thought."

Anyone can take the line of least resistance. In t this kind of action is involved in the teaching of us. He wants us to go merrily down the stream of e taking it easy following the road that opens be- e us, having a wonderful time. It is quite evident t He wishes life to be free from worry, anxiety, certainty, and the kind of "taking of thought" that ans exercising the mind with unpleasant thinking d driving oneself to do that which is not agreeable.

The method of attaining this happy state is to mplete the one preliminary task, which Jesus called eking the kingdom" or "being born anew." This ans we are to give our attention to making our- ves the kind of person who naturally, easily, and ppily does good things. The resources of the inner gdom (or reborn personality) include love, faith, titude, peace, joy. When the search for the king-

dom is made the one aim of a person's life, its att
ment should not be difficult. We fail to establish
resources within us because we focus our attent
on other things, such as earning a living or me
worrying and fearing.

When a person cultivates the resources of his
inner kingdom of faith, love, peace, and joy so
success in its growth becomes the primary concer
his life, he will achieve it. The teacher who thrust
pupil's head under the waters of the river until
gasped for air was emphasizing the importance
scale of values in life. After holding the pup
head under water as long as was safe, he relea
him and asked, "What was your desire while un
the water?"

"Air," cried the student, "air, just a breath
air."

"When you desire God as you just now desi
air," said the teacher, "you will find Him."

We may well say that when anyone will give
kind of primacy to a pursuit of the kingdom
sources within him, he is sure to attain them. Thi
the meaning of Jesus' words "Seek ye first" and so

Now we can see how simple, direct, and inesc
able is the result promised: "All these things sh
be added unto you." In this way a person will rec
the desirable values of life much more readily t
if he pursued them directly. In fact their direct p
suit loads the heart with many unnecessary burd
and it may result in failure to attain them.

A person whose inner nature partakes of
character of the kingdom does not need to worry
take thought as to what he shall do. He lives

ally in a certain way. Because he is a human being s spiritual qualities are expressed in the elements human living. As the child plays without giving y thought to a decision to play so the child of the ngdom lives happily without giving anxious ought to the kingdom way. As a healthy, normal an works without giving thought to the working ocess so the citizen of the kingdom lives vibrantly d fully without putting emphasis on what he does. s the beaver builds his dam and bee makes honey sorbed but unworried so one who first seeks spirit- l qualities earns a living, studies, plans, grows un- orriedly.

One of the consequences of unworried, un- rained living is better work. Every creative producer nows that his best ideas are the ones that "pop" into s mind. They pop into it while he is taking a bath, ashing dishes, mowing the lawn. They may come ong as a sudden inspiration in another phase of tivity while his mind is busy at his job. If his cre- ive idea is a direct result of his pursuit, then it is scovered always in the times of inspired, enthusi- tic work. Laboratory inspirations come to those absorbed in their experiments that their activity not labor but a kind of temptation.

It is sensitivity that enlivens the mind, arouses eativeness, and enriches the day's living. Nothing eans much or has power except as we feel it. The thering of the family about the fireplace may be st a part of the day's routine; but one fine evening u pause to reflect on the happiness of the scene. our heart grows tender; appreciation rises in you, d it all comes to mean a great deal more to you

than when you took it for granted.

Jesus' idea evidently was that we should "emotionally." Our drives should be the happin the love, and the trust in our heart. These quic the mind much more than taking thought. T provide inspiration. They furnish driving power. yields a great many more rich rewards this way t it can by sterile taking thought.

It seems to be primarily one of predominance course one thinks, but the plan is to give life suc forward surge from the flow of peace, good w and confidence within one that the thinking is a product, a pleasing accompaniment to the m current. Thus creativeness, vision, and results stepped up. So much are they stepped up that may be pretty certain that this is the procedure guarantees that one will receive "all these thin that the ordinary person loses in their pursuit. W their attainment, a person has also the abundant bl ings of the kingdom that he has developed for h self. Happy in each day of full living, he just presses himself completely. It is as simple as t The effort he makes is not like the strain of i curity; it is like play on the football field—strenu but delightful.

This is Jesus' method for achieving both ple and freedom worry, a method that makes it imp sible for one to worry or be afraid or unha because of any kind of negative emotion. He s "Take no thought, saying, What shall we eat? What shall we drink? or, wherewithal shall we clothed? . . . for your heavenly Father knoweth ye have need of all these things. But seek ye first

ngdom of God, and his righteousness; and all these ings shall be added unto you."

Simmered down in the light of this discussion, sus' words mean: Give your effort to becoming a rtain kind of person. Do not be concerned with what ou will do or how you will act, for the right kind of erson will naturally, easily, readily, with great joy, t rightly and reap abundantly the rewards of the ood life. Take thought only for your own develop- ent and for the establishment within yourself of e directing, energizing forces of faith, love, enthu- asm. You will do what you should. You will take e course that leads to good results.

The fact is that such an individual cannot worry. the sense that taking thought involves uncertainty, decision, or hesitancy he takes no thought as to hat he is to eat or wear or how he is to live. Filled ith confidence, peace, gratitude, love, joy, he goes his way like a happy lover whistling his way own the street, or like a child playing.

This is the way such a person has to live. He nnot avoid it. The Spirit within finds expression a hummingbird finds the flower. Yes, it is true. If u give primacy to seeking the kingdom—letting l other things take their place as they fall in line— d set up your inner realm of spiritual qualities, u just cannot worry.

He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honor him.

—THE PSALMIST

Unity's Expansion Program

WE ARE deeply grateful to the readers of the Unity periodicals all over the world whose substantial help and interest has brought about the expansion of our teaching facilities through the building of the Unity Temple. This beautiful building, even though not entirely completed, is already serving many people daily. You, through your love, your prayers, and your assistance, are building Unity Temple.

Of even greater importance to our expansion program is the building of "Unity City" at Unity Farm. The Printing Department was moved to the Farm in the spring of 1947. The need of the world for the message of Truth, and the evergrowing Unity work, necessitates the expansion of our mailing and publishing facilities (which are rapidly outgrowing their present quarters), by moving all our activities to Unity Farm. We should like to complete the move this year. Funds are needed to complete a building to house the 500 workers in other departments.

We know that we have your wholehearted support in our efforts to expand this work until the Unity message is made available to every person throughout the world. We know too that we have only to make our needs known to God and to you to see those needs fulfilled speedily and in divine order. May God bless you abundantly for your spiritual support, your offerings, and your love and friendship. Without these we should be unable to increase Unity's widespread influence for good.

The Meek Shall Inherit the Earth

CHARLES LEROY

THROUGHOUT His earthly career Jesus of Nazareth advocated gentleness and humility, assuring His followers that these qualities are not nly the best means but the only means of gaining a ue victory over all forms of evil. He assured man- nd that humility is a continuous and certain pro- ctor, delivering its possessor from the delusions of rrogance, the sin of subtlety, and the snare of pride.

It is in the 37th Psalm that we are first assured at the meek truly are the children of the light: But the meek shall inherit the earth; and shall de- ght themselves in the abundance of peace." The romise that "the meek shall inherit the earth" of ourse does not in any sense mean that the gentle nd humble person is to come into the possession of normous acreages, excessive wealth, or prodigious aterial prosperity. It means that he will possess omething that is far better than material goods. means in reality that the meek person is to possess state of spiritual understanding that will enable im to rise above the entanglements of mortal being, pified by the earth and by human organization.

To "inherit the earth" actually means to have ominion over the experiences of life, to have the bility to defeat the limitations that have been set by ne sense mind, and thus attain spiritual perfection nd harmonious being. The meek person has an open ind. His thoughts and his desires are ever open to

a realization of the will of God for him, and he is in possession of a willingness to permit the will of God to operate continuously through him.

Humility as a spiritual attribute supplies the open-sesame that unfailingly admits the possessor into the innermost sanctum of undisturbed happiness. Humility has no substitute, and it cannot be alloyed with any material or carnal element.

It is largely because we are wrapped up in ourselves that we are unable so much of the time to perceive what in its expression is immaterial and divine. We are so much filled with our own personal ambitions and desires that we are unable to find the way that was trod with happiness by the Master.

Mortal dreams of glory invariably lead to disappointment. It was Pythagoras who counseled his followers to "live concealed" and thus escape the torture and torment that are the consequences of following after the base deceivers mad ambition and worldly desire.

The great difficulty that confronts many of us is our willingness to remain "unknown," "unsung." We long to have the brand of popularity burned upon us. We aspire to worldly homage, to personal adoration, and to the receiving of gifts, forgetful of the fact that the master Christian lived in simplicity and modesty, persistently refusing the emoluments that were held out to Him as a temptation. It is tragic, the way so many persons spend their life grubbing for the riches they believe will supply them with luxuries and comforts, which in reality are both enervating and useless to them. In the real Christian every germ of avarice has been destroyed, for he

nows well that true wealth is the wealth that flows ut from the kingdom of heaven. In Philippians we e told that the man of Galilee "made himself of no eputation, and took upon him the form of a serv- nt." Paul proclaimed: "God forbid that I should lory, save in the cross of our Lord Jesus Christ."

Human glory and worldly advancement must ever be the aim of the Christian's life. The Chris- an must turn willingly and forever from serving a icked world to devote himself to laboring in the ervice of God. Instead of fighting in the sinful uarrels of humankind he must fight the good fight f a servant of the Father. We can all best serve God y serving one another. In the First Epistle of John, e find the admonition "He that loveth not his rother whom he hath seen, how can he love God hom he hath not seen?"

It is true that human nature grows by what it eeds upon. If our thoughts continuously feed upon ne idea of exalting self, we become egotistical, os- ntatious, boastful, and vain. If by the grace of God e are able to forget self in a sincere and deep desire o be of help in the world, we grow humble and eek, willing to grant to other persons a share of the ood things that belong to life, and ready to ac- nowledge that there are others besides ourself who e intelligent and worthy.

Humility is often thought of by mankind in a ense that is misleading and wrong. It is a quality at is often misunderstood. Many persons have one so far as to believe that there is no virtue in umility, that it is coupled with weakness and is anifested only by those who lack courage, energy,

and decision. In no case are these things to be asso ciated with the quality of humility. In fact they mak a caricature of it.

The person who is in possession of true humilit is strong in character, energetic, courageous, and de vout. He is lowly in spirit and childlike in his atti tude toward life. He is gentle in disposition an loves peace even in the face of provocation an wrong. He is not easily provoked, and he neve lowers himself to the point of demanding revenge He has no desire to push himself ahead of anothe person or to trample another person's rights.

His thoughts are not occupied with pride, and h finds neither satisfaction nor pleasure in the vai contentions of men as to who is or who shall be th greatest among them. He keeps himself free fron the evils of dissension and disputation. To the bes of his ability he serves God faithfully and follow His guidance in the Christian way, living continu ously in the glad realization of the truth that withi the courts of God there is to be found the spirit o love, infinitely tender, compassionate, and beautiful

It is true that God often speaks to us in the voic of a little child. To become as a little child in char acter is one of the real needs of mankind. To become childlike does not necessarily imply weakness o mental immaturity. It implies a capacity to expres freedom from arrogance, intolerance, affectation, an guile. In a normal child the spiritual nature is promi nent. This nature is the most attractive thing tha exists. The child who is natural is neither haughty nor humble in his attitude toward people and life. I this respect he is different from the adult who at

empts to guide life with a veneer of sophistication.

In the 18th chapter of Matthew the Master declares, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." This declaration no doubt means that unless we throw off sophistication, worldliness, selfish ambition for power, fame, and place, we shall not come into the possession of true harmony, peace, health, joy, and life, all of which are coincident with the kingdom of heaven.

What does it mean to become like a little child in character? It means of course to possess and express trust, confidence, faith, affection, innocence as regards all evil and guile; it means to be honest, pure, simple, genuine, unworldly, and gentle. These are the qualities, together with meekness and humility, that belong naturally to the child heart; and it is these that we must all acquire if we are to taste the sweets that go with the life that is of God.

It is largely because of mortal man's belief that the material world has something of outstanding and lasting value to offer that he clings so tenaciously to its promises and struggles with such persistence to find a place for himself in its tumultuous din.

The greatest things in life are always the most simple in character. Because it is simple humility is not only easy to understand but it is also great. The persons who are the happy possessors of it invariably are natural and wholly unaffected in their manner. It was our good friend Socrates who assured us that 'the surest way to live with honor in the world is to

be in reality what we appear to be."

The person who is meek is unpretentious and un assuming, making no claims for himself that he can not with ease sustain. He is never boastful, pre sumptious, or insolent. He is the possessor of a poise that is natural and sure, largely for the reason tha he is perfectly free from self-consciousness. The meek person never tries to be an important person ality, and he is free from the weakness of attempting to make an impression on other persons. The meek person does not talk about himself or about his valiant deeds in the world of men. He thinks of other persons first on all occasions, and by his poise he is always able to put them at their ease in any kind of situation that may arise.

It is usually found to be true that great men and great women are oblivious of their own greatness They are simple and unaffected in their associations with others, free from egotism, and generous almost to a fault. They are reticent when speaking about their own achievements and magnanimous and lib eral when speaking about the achievements of others

The person who expresses true humility knows that in reality he cannot in any way be injured by others, and he therefore makes no attempt to justify himself against them. It means nothing to him tha someone may have spoken falsely against him, tha he is misunderstood, neglected, or abused. He under stands fully that falsity cannot bring harm to him for that which is false will show its true colors, and nothing in all the world can change this fact. The wrong thinking of another person can cause him no hurt, because he has succeeded in removing from his

cn heart the evil upon which falsehood feed.

The meek person demands no special rights for himself, no personal privileges that are denied to others; and he never takes advantage of one who is weaker than himself. He is infolded with gentleness, and he therefore is protected from the thrusts of animosity and violence. The meek person will never express sentiments that are not consonant with the teachings of the Master.

Jesus of Nazareth was the perfect exponent of that power which springs from humility and meekness. He was strong with the strength that goes with gentleness. His love and His charity were all-embracing, including everything that lived on the earth. He was kind and tolerant to a degree that is almost unbelievable, and these characteristics were the keynote of His nature. We cannot imagine that He ever with intention set His foot upon an ant, a spider, or a worm. He loved all things that have been placed on the earth by the Creator; and He loved God best of all.

There is one very simple thing that we can all do that will bring us into closer touch with the things that produce harmony, and this is to immerse ourselves more and more in the true spirit of humility and meekness. There is no danger that anything mortal will ever become too humble in its living processes. When the life of the individual and that of the world in general, through the attributes of humility and of meekness, become consonant with the laws of the kingdom of God, then the children of the earth will be at peace, and happiness and harmony will be continuously with mankind.

The Highest Adventure

HAROLD S. KAHM

FROM TIME IMMEMORIAL men have sought t thrill of adventure and new experience. W itself has often been welcomed by innoce youths as a new kind of thrill and an excuse to trav in strange and unknown places. There is somethi inherent in men that calls for adventure at any pric

But a great many adventure seekers very short find themselves disappointed and disillusioned. F what they have actually been attempting to do is escape from themselves. A man travels to a far cou try, exposing himself to a variety of dangers, in t unconscious hope that the novelty of experience ar the dangers themselves will distract him from hi self.

Psychologists assert that most movies, books, r dio programs, and other forms of entertainment a "escape mechanisms," which enable people to esca from themselves for a little while, as they mental live the adventures of others. We consider such e tertainment excellent if, while we are experiencing we completely forget ourselves. There is often a sen of disappointment when the exciting adventure c the screen comes to an end and it is time for us leave the theater and venture back into the wor of reality. We have had our adventure, and no it is over.

How thoroughly we delude ourselves! Living is self the highest adventure known to man—or

ast it can and should be. To arise in the morning
nd face a whole new day of life can and should be
e top thriller of all thrillers, for life is a miracle in
self, and the world is a treasure chest filled with
our-by-hour new experiences, thrills, and adventures.
What is wrong? Why do men attempt to escape
om the tremendous adventure of daily living into
range and different experiences? Why do people
y to "escape" from life into fiction or fantasy?

The answer is simple enough. Life without the
onstant awareness of God's presence is empty, bor-
g, disappointing, often very painful. To the man
ho has found God daily living is a wonderful ex-
erience. He becomes keenly and appreciatively
ware of the rich blessings that surround him more
ickly than the foliage of a tropical jungle. He is
onscious of the magic of the moment. His once
lind eyes have been opened at last to the intensely
tipping experiences of a truly abundant life. He
es the amazing hidden goodness in the human be-
g around him, and he experiences the adventure of
ve, of loving and being loved. His senses are sharp-
ned so that the thousand and one small daily pleas-
es of existence—food, water, music, newspapers,
lephone conversations, letters, sunshine, exercise,
e singing of birds, the smell of flowers, the touch of
new book, a handshake, a pleasant smile—the in-
nite little and big things—become thrilling expe-
ences that reach deeply into his soul. He has been
surrected from the dead and is now fully alive for
e first time. As King Midas had the touch of gold,
e man who has found God has the touch of life.
verything that he sees, touches, smells, tastes, and

hears springs gladly into life for him, infusing h
body, his mind, and his spirit with a happiness a
most too keen to be borne.

All the things that had previously caused him t
desire to escape through dangerous adventure—a
these things are gone. He is no longer bored or fea
ful. He is conscious of glowing health, and he
determined to express health in final, exultant pe
fection. His work, once routine, discloses itself as a
instrument whereby he can command new achieve
ments. He has entered into a new life, a life of th
highest adventure, and he is not alone. With him
the perfect companion, God.

How may one enter into this highest of all ad
ventures?

How may one venture forth and seek this grea
hidden treasure?

It was to supply the answers to these question
that Jesus devoted His life. In His divine teaching
are to be found the route of travel and the map tha
leads to the hidden treasure. To study these teaching
and then to begin to apply them, one by one, is t
enter into the first thrilling phase of this highest o
all adventures. To follow the clearly defined pat
through to the end is to reach the ultimate and fina
goal: a life more thrilling, more exciting, mor
deeply satisfying than the wildest adventures eve
dreamed of by men.

For in it lies transformation of spirit, mind, an
body. It is an effective summoning to oneself of al
the treasures of life, all the goodness, all the joy
all the triumph, all the love.

The journey toward this magnificent goal is take

ce step at a time, as all journeys are. The man who s·s forth adventure bound from a small American town in the Middle West for the interior of Africa—een he must first walk or ride from his house to the a·port or to the railroad station. He too must take ce step and then another. He will do much jour-nying before he reaches his destination, and he may b disappointed when he reaches it at last.

But the man who undertakes the journey into life ce step at a time will not be disappointed when he raches his destination.

What is the first step of the journey? It is the ċily study of Truth.

What is the second step? It is the application of ċvine laws, one by one, to ourselves, to others, to our ċvironment.

What is the third step? It is the final understand-ig of Truth, a complete spiritual rebirth into a full cmprehension of spiritual law.

And ultimately there is a final step, the perfect ad complete accceptance of the constant presence of God, every moment, every hour, every day, every week, every month. It is then that the highest of all man's adventures becomes a perfect and complete reality.

Like warp and woof all destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast.

—WHITTIER

Spread the Affirmative Word

CLARA BERANGER

For he whom God hath sent speaketh the words of God

IF YOU LISTEN to the conversation of persons who have no professed religious belief or even of many persons who believe in God you will seldom hear the words of God. Rarely does general conversation include an expression of spiritual Truth. We are not self-conscious about discussing social, political, domestic, or business affairs. We often talk freely and intimately about our own personal feelings. Yet the mention of God or religion seems to embarrass most of us and to encase us in a shell of silence. Why? What is it that makes us so reserved, so habitually indisposed to talk about spiritual things?

The answer, it seems to me, is that we talk most about the things that occupy our thoughts, and concentration on the outer rather than the inner has keynoted our thinking for a long time. It has become second nature to us in Western civilization to emphasize science and reason rather than religion and imagination. Our means of communicating thought—newspapers, the radio, and motion pictures—have widened the scope of the average man's thinking so that it stretches out beyond the limitations of home, municipality, and nation to cover the world; but these means have not lifted our thinking above the rational and physical level. Through them the public has been

el fact and fiction showing man controlled by his ses or by a dominant urge for personal power. e corporeal and mental have been overstressed d the spiritual neglected.

Daily newspapers, even those which are conserv-ve in policy, present the news in a sensational way, h headline stories of dissension, hatred, lust, ed, war, and murder. Seldom is an account of a ble or happy incident given a conspicuous place on e front page. Advertisements of entertainment, tion-picture advertisements in particular, high-ht murder, sex, and brutal adventure.

The radio is not much better. It is hard to find grams that elevate the mind or stir the soul, ex-t those of stations which specialize in church serv-s or fine music. According to statistics published ently, there are eighty programs of "horror and odcurdling adventure" every week. On Sundays, en we have a right to expect inspirational broad-sts, there are nine mystery stories featured by three tworks.

Disregarding the effect of these radio and mo-n-picture stories on the juvenile mind and their ssible contribution to juvenile delinquency—a sub-t that would require an article in itself—what ect do these things have on adults? Can adults ceive into their consciousness the constant impact destruction and negation without being affected it? Even if they are sufficiently mature mentally d spiritually to resist the desire for imitation, hich seems to be the effect of these programs on ildren, they are apt to spend time considering and scussing the things they have seen and heard.

With the world as it is today, it is important fo
those of us who are Truth students and believers i
Truth—in the eternal quality of the power for goo
that we know as God—to keep from thinking o
talking of anything that stands between us and Goo
In neither thought nor word should we contribute t
the negations so prevalent in current thinking an
talking. In the words of a popular song of a fe
years ago, we should "accentuate the positive" an
"eliminate the negative."

I am not suggesting that we go around indis
criminately talking of God and trying to impress ou
religious beliefs on others. I know from experienc
that we can never bring God to people who are no
ready for Him. To use the apt warning of Jesus t
His disciples, we should not cast our pearls befor
swine. Jesus was telling His zealous followers tha
they should not force His teachings on those wh
had not the understanding to appreciate and accep
them.

Intuition will tell us when to talk of God. Some
times a word, a question, a request for help with
problem will give us the proper opening through
which to direct others to God. The sign must com
from them, the desire to help from us, the guidanc
from God. If we are living the Truth we know in ou
heart, we shall attract the persons in need of hel
who are ready for the word of God. Every truly spir
itual person has had the experience of being ap
proached by a friend, acquaintance, or perhaps
stranger who says words to the effect, "I've come t
you because somehow, I don't know why, I feel sur
you will understand." God's love is luminous, and i

hines through the face of him who feels love for God and man.

Without speaking directly of God, we can however spread His good by girding ourselves "with incessant affirmatives." We need not be blind to the act that there are negations in the world, but we can void dwelling on them in thought and expressing hem in words. For example, when we hear others amenting the chaos of the postwar world or expressng fear that the aggression of another nation is leading to a third world war, we can keep optimistic and heerful by inwardly knowing that God is in charge f the world and that whatever appearances may be, His will for the world and for us is good. We can eep our thoughts free from bondage to fear and epression by constant affirmations concerning God nd His love. None of the calamities predicted by esus in the 21st chapter of Luke, the "terrors and reat signs," the like of which we are seeing in the vorld today, can affect us if we follow His command o watch and pray always; if we look up and lift up ur head and believe that "the kingdom of God is igh."

The Bibles of every religion stress the power of he spoken word. In the 1st chapter of Genesis the vords "And God said" introduce the story of the reation of light, of the firmament, the waters, the roducts of the earth, the sun and moon, the fish in he waters, the beasts of the earth, and finally man. God spoke the word and by His word created all that s in the heavens, on the earth, and under the earth. n Proverbs Solomon said, "Death and life are in the ower of the tongue." The Psalmist said,

"He sendeth his word, and healeth them,
And delivereth *them* from their destructions."

The Gospel according to John opens with the words "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus said, "The words that I have spoken unto you are spirit, and are life." In another chapter of John is found the statement: "If a man love me, he will keep my word." Keeping the word of Jesus means practicing the Truth He taught.

The Hindu, the Buddhist, the Confucian, and the Mohammedan as well as the Judaeo-Christian scriptures reveal recognition of the power of the word to heal ills of body and mind, to invoke God for help in material or spiritual need, and to praise His works. Peoples of the Western world are familiar with the words of the Old and New Testament. When they understand the Bible in its proper spiritual sense and follow the command of Jesus to keep His word, they are so awakened spiritually that they can do the works of the Father even as Jesus promised: "He that believeth on me, the works that I do shall he do also."

The primary immediate need of the world today is for affirmative thinking and talking. We who believe the Truth should spread it, even if we do not speak of God. We need to counteract pessimism and fear with optimism and faith. We need to nullify the steady impact of materialistic thinking and talking, which acts as a roadblock on the path to spiritual perfection, by spreading thoughts and words pregnant with spiritual ideas. We need to emphasize the good in human nature. If we look for good we can find

nany incidents that manifest the good in man. We ind them in personal contact with other people and n true stories related in newspapers and magazines.

That there is great good will and a feeling of true ›rotherhood among ordinary human beings was il-ustrated and is still being illustrated by the enor-nous response to the idea of the "Friendship Train," ›romoted by Drew Pearson in the autumn of 1947. When he first suggested the Friendship Train as a neans by which the American people, not the gov-:rnment, could serve the starving peoples of Europe, here was enthusiastic public approval. For months he trains rolled to the seaports, bearing concrete :vidence that Americans of every class, race, and re-igion all over the country are eager to give their per-onal help to others in need, without limitations of ıny sort.

Another concrete evidence of good will and hu-nan compassion is in the number of so-called CARE ›ackages being sent abroad monthly. A report says :hat Americans give three million dollars every nonth to send these packages of much-needed food ınd clothing to their unfortunate brothers overseas who are suffering from the aftereffects of the war. CARE itself—the letters in the word stand for "Co-›perative for American Remittances to Europe"—was instituted by a group of agencies representing various religions. In the work of spreading good, differences of creed and manner of worship were dis-;olved in the institution of a single nonprofit plan ›ased on a spirit of true brotherhood and service.

As individuals we can carry on in the same spirit ›y sending forth only words indicative of good will.

We can help the world and ourselves to grow spiritually by using each and every day the Truth we know. We can start now, this very day, by making a resolve to demonstrate our faith with works, to be "doers of the word, and not hearers only," to speak only positive, affirmative words.

Whatever we have done, let us now, today, speak words of forgiveness to ourselves, not words of condemnation. Forgiveness is positive; condemnation is negative.

Whatever anyone else has done to us, let us speak words of forgiveness to them, not words of criticism or dislike or resentment. We have to practice steadily to keep from criticizing others in little as well as in big things; for criticism of any kind is negative, and destructive to peace of mind.

However we may feel physically, let us speak words of healing, not words of complaint of illness. We cannot expect an answer to prayers for health if we think and talk ill-health. Affirming that our body is spiritual substance, speaking a strong dynamic word, such as "I am the perfect creation of a perfect God" will bring the good health we so ardently desire.

Whatever our personal work or position may be, let us speak of it as an immediate opportunity to do God's work on earth and of our determination to do it to the best of our ability. Then if there is some other work we would rather be doing, the new opportunity will come at the right time. Complaining of the work we do keeps us in bondage to it. Keeping our thoughts and words hopeful and affirmative opens the channel for the right work to come to us.

Whatever may be the obvious faults or bad habits of those around us, let us look beyond appearances to the good within. Let us speak words of praise for the things we like about them rather than words of annoyance for the things we do not like about them. By seeing the Christ in every man we keep the word of Jesus: "Judge not according to appearance, but judge righteous judgment."

Whatever the conversation about us may hold of pessimism or fear concerning world conditions, let us either speak the good word of optimism and faith or keep silent. Under no conditions should we, as believers in Truth, allow ourselves to entertain the defeatist attitude expressed by so many people today. We can say that we see the present disorder as the birth pains of a new and better order. We can state the theory of Lecomte du Noüy, so well developed in his current best seller "Human Destiny," that the evolution of man as a physical being is ending, and that from now on his progress will be psychological —in moral and spiritual ideas. "Man does not represent the end of evolution but only a middle stage between the past with all the memories of the beast, and the future rich in promise of the soul. Such is human destiny."

The work of spreading the affirmative word will not be easy because of our long habit of speaking the first thoughts that come to our mind. But it is a task that all of us who believe in Truth should undertake if we wish to grow in spiritual stature and to help in the spiritualization of the world. If we start each day with the determination to speak only affirmatively about everything—people, work, poli-

tics, world affairs—and watch and pray diligently throughout the day, affirmative thinking and talking will eventually become habitual.

The following verse from the prayer "Just for Today" has been of great help to me in my day-by-day effort to speak only positive, affirmative words:

"Lord, for tomorrow and its needs
I do not pray;
Help me, my God, to keep Thy law
Just for today.
Let me be true in all I do,
In all I say;
Set Thou a seal upon my lips,
Just for today."

RECIPROCATION

Elizabeth Antonova

Beloved, be more generous in little things,
be more generous!
If you have to look at one,
look kindlier.
If you have to greet one,
greet friendlier.
If you have to speak to one,
speak from the heart.

Quite soon all you will see
will be kind looks,
and all, all you will hear
will be kind words.

The Law of Giving and Receiving

VAN SCOTEN

As WE GIVE so shall we receive and be prospered. "For with what measure ye mete it shall be measured to you again." Giving and receiving is one of the laws of life. A person can never hope to receive until he has given or shared with others first. The more a person gives the more he will have to give, for God gives generously to him who gives generously. We need never fear that our supply will run out, for it is a part of God's inexhaustible supply.

We give to others of what God has given us. God has not given us anything to claim as our own. He gives us abundantly of every good and perfect gift. But we cannot hold on selfishly with clenched fists and a closed mind to the things we have, as though they were our own personal possessions; for if we do they will never bring us happiness, and eventually we shall lose them. We must look on everything as given to us by God but still belonging to God.

I like to think that when I give I am sharing that which God has so generously given to me. In reality I cannot give anything, for nothing really belongs to me. It all belongs to God. It is God.

The Master said, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Let us think of ourselves as co-workers with Christ, appointed by the Father to give of His all-

good to those who have not yet learned the lesson that God is their inexhaustible supply. We who have received must give. "Freely ye received, freely give."

You may say, "But I have nothing, absolutely nothing, that I can give to another." Living in a universe of God's abundance and nothing to give? Impossible!

What we give does not have to be something big and outstanding, for the little things that come from the heart count too. Did you share a piece of your birthday cake with some shut-in? Do you share your books and magazines? Did you call on your new neighbor or some sick person in your community? Do you share the flowers and vegetables in your garden? Do you share your car with others? There are hundreds of ways in which we can give in order to bring some bit of joy and happiness into the life of others. Bless your every gift no matter how small it is, knowing that it does go forth to bless and to accomplish good.

I know a woman who had very little in the way of material wealth, yet she faithfully practiced the law of giving even when she had no more to give than a penny birthday card, a letter of cheer, a few cookies, a friendly call, an errand of loving service, even just a word of blessing. She practiced the law of giving so wholeheartedly that her every small gift carried with it a blessing of love and cheer that was felt by everyone who received from her. The more she gave the more she had to give. Her life became prosperous in every way. Because she so faithfully and joyously applied the law of giving, the law of receiving had to work out in her life.

Giving brings joy and happiness and health into ne life of those who give. Giving releases the good. Ve cannot hoard and keep our good pent-up within s and expect to be whole and free in body and mind. When you have done a kind deed or given a blessing o another person, have you not felt its exhilarating ffect on your body? Have not your tired nerves and nuscles relaxed?

I know a woman who had plenty of money, yet ne never gave except when absolutely obliged to, nd she begrudged the receivers every cent she ave. Her hoarded money brought no happiness to er or to anyone else. Finally the condition became utpictured in her life. Her body became bent and er joints crooked and locked because of her selfish, rasping nature. It was not until after years of suffer- ng that she learned about Truth and started to give f the good she had. Then she regained her health.

To be able to give to others one must love much. . person who loves little gives little. Develop your apacity to love. Love everybody and everything. Be- old the Christ in everybody, and it will be easy for ou to love and share God's bounty of infinite all- ood with others.

"Inasmuch as ye did it unto one of these my rethren, *even* these least, ye did it unto me." How asy it is to do for others when we know in our heart nat we are really doing it all for Him. Can you not nagine yourself giving a lift, sharing a book, a lessing, or a bit of food with the unseen guest or riend within your neighbor. What a priceless gift f love and good will this gift becomes when shared vith Him. We must give of ourselves in loving serv-

ice. Jesus said that He had come "not to be min istered unto, but to minister." Giving need not al ways mean the giving of money, but the giving o service and love and good will. A good deed, a littl kindness, a loving word, a blessing, a cheery smile a handclasp, an understanding heart, a square deal— give these, and you give of the Christ.

You can always give a blessing of a spiritual na ture, such as life, health, love. Spiritual blessings ar eternal and far more lasting than material gifts which are ever changing. Life, health, love, and sub stance never change. Send forth your blessings by af firming: "God bless you with life, health, love, and abundance."

A friend once said to me: "Oh, what's the use of sending a blessing to him. It's only lost on the desert air." A blessing of good lost? Never! If the person to whom we send the blessing is not receptive at first, those who are receptive or "tuned in" to the good will receive help from it. Our friend or loved one cannot resist a blessing for any length of time be fore he becomes receptive to the good thought we are sending him. No blessing given in love and faith is ever lost in God's kingdom.

Give with no thought of return. There is no joy in giving only when we feel that we are going to get something in return for what we have given. This is not Godlike giving, and it will never bring any last ing joy and happiness to us. We must feel the joy of giving and of sharing with others. There is a great inner joy that comes to those who give.

I have been asked, "But must one keep on giving when it isn't appreciated?" Yes. And here is a helpful

nought given by a Truth teacher: "Just give till the ord stops giving to you." Don't look for any appreciation or return. God's supply is inexhaustible, nd our good will return to us through one of His nany channels. It is the law of giving and receiving hat we cannot help but receive once we have given. Our good will return to us multiplied a thousandold with full appreciation.

We should never carry our giving to the point of harity, of making people dependent upon us. I now a man who has supported all his relatives for ears. Instead of making them self-reliant he has nade them dependent. This is unwise giving. A peron must watch out so that he does not become overealous in his giving, thus doing more harm than ood. Ask God to give you wisdom and to direct you n the right way to give so that your giving may ring forth good.

God loves a cheerful giver, and God loves a cheerul receiver. Quite often we keep our good from oming to us because we are poor receivers. We all now the type of person who takes the joy out of any ift you give them because of their reluctance to reeive. They are really shutting God's good out of heir life. If they realized that the good they receive a gift from God they would receive it cheerfully, nd thus they would be opening doors for more good o come to them.

When we receive a gift let us not only thank our riend but let us thank God too, for it is He who is he real giver. Upon receiving a gift I make it a practice to say silently, "Thank You, God, before I say hank-you to my friend. For example, the other day a

friend handed me a gift of five dollars. Immediatel
I said, "Thank You, Father, it is wonderful of yo
to give me this." Then I turned and thanked m
friend, who was the channel through which God
good came to me.

Do we always remember to give back to God
share of what He has given to us? According to th
Bible a tithe of one tenth of one's income is con
sidered a just amount to give to God. Surely if Go
gives us ten tenths we should be willing to give Hi
one tenth. Tithing is one of the surest ways to pro
perity. It never fails. When one tithes one is work
ing with God, fulfilling his part of the law of giving
God will do His part and see to it that the one wh
gives receives abundantly. "Bring ye the whole tith
into the store-house, that there may be food in m
house, and prove me now herewith, saith Jehovah o
hosts, if I will not open you the windows of heaven
and pour you out a blessing, that there shall not b
room enough *to receive it.*" Success is assured whe
one takes God as one's silent partner. Many succes
ful persons today attribute their success and pro
perity to the fact that they tithed.

Does giving apply to business? It is the busines
that gives, that has something to give in service, tha
prospers. Look at all the big business firms today, an
you will see that each one of them is giving service
They are always striving to make a product that wi
better serve their customers.

Giving is a blessing. It brings joy and happines
into the life of others. It blesses not only the one wh
receives but the one who gives. The one who give
the blessing receives far more than the one who re

gives the blessing, for "it is more blessed to give than to receive." What an endless chain of good this giving of God's bounty can become.

During this post war period we are being given many opportunities to share with our neighbor countries both in a material way with food and clothes and in a spiritual way with our blessings and prayers. Let us not fail them. If the peoples of the world would practice the art of giving, what love and peace would reign upon the earth!

Let each of us resolve to give more. Each day we shall find many opportunities to serve. Affirm often: "I am a God-appointed messenger of good, a co-worker with Christ, giving blessings of all-good to all God's children."

DAWN

Miller Meacham

I see in the east red hues aflame,
Which to the world a new dawn proclaim.
A mighty silence charges the air;
Then life seems surging everywhere.
This brand-new day is mine to live,
With faith and hope and love to give.
May Spirit guide me on my way,
In the deeds I do and the words I say,
So all the folk I chance to meet
May find some aid for life complete;
For in the silence of my soul
I feel a part of God's great whole.

The Answer

DONNA M. DIEHL

TODAY THERE is a question that is being asked around the world. Sometimes it is shouted from the high places. Sometimes it is only whispered or murmured in some far corner of the world. Sometimes it is not voiced audibly but burns in the mind and throbs in the heart of man in silence. The question has to do with the future of mankind.

Recently I heard a writer express it in these words: "Today we are writing only of the past and the present, for there is no future." Not everyone is quite so pessimistic, but people everywhere are asking what the future holds. I have wondered too, and I have looked for the answer in great places and among great things and great people, but it was not there. Then one day in a quiet hour the answer came to me in the story of a little girl's blue bonnet.

In a large hospital a young mother sat anxiously awaiting a report on the condition of her baby girl, who had been admitted earlier in the day. Her doctor had given her little hope for the life of the child. Specialists had now been called in. The consultation would soon be over, and she would hear the report. She sat and waited quietly.

Night had settled over the city when the doctor came in with a nurse. The mother seemed to know, even before he spoke, what he was going to tell her. Her little girl was very ill; there could be only small hope for her recovery. An operation would be neces-

ıry, but since the child's heart action was not good would not be advisable to perform the operation at ıis time, when she was in a weakened condition. He ssured her that they were doing everything that was ossible for the child. A great sob rose in the moth-'s breast. She brushed away the tears, thanked the octor and the nurse for their kindness, and quickly ft the hospital.

The next morning the mother came back early to ıke up her vigil beside the child. While she watched ıe took some knitting needles and a fluffy ball of ne blue yarn from a bag that she carried. She began lowly to cast on stitches. A nurse came into the oom and asked her what pretty thing she was going o make from the lovely yarn. The mother stopped er work for a moment and looked straight into the yes of the nurse. She said, "I'm making a new bon-et for her to wear home."

She continued her knitting through the long ours. The doctors and the nurses looked in as they assed, and their hearts ached for the brave little voman. She knitted slowly and carefully, putting in-o each tiny stitch all her love for the child and a rayer that held all her soul's desire. As they watched ıer each tiny stitch became a link in a strong chain of aith that reached out to encircle them all, and sud-lenly they did not pity her any more, for they too new that the child would recover.

The day came when the mother tied the tiny blue onnet on the dark curls of her child and took her ıome from the hospital.

It was then that I knew the answer to the world's question of the future, and it was good. I knew sud-

denly that the future holds many wonderful things for mankind and that we must set to work at once to fashion the things we shall need and use in a world that is right again. Into each task of our work we must put all our love for mankind and a prayer, our soul's sincere desire. Then as we work each completed task will become a link in a strong chain of faith that will encircle the earth. Soon we shall hear the question no more. Even its echo will die away, for there will be no need for man to ask it. He will know that the future is good.

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Be Ye Separate

NARADA EVALDT

PAUL WROTE to the Corinthians: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?"

"We are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore

"Come ye out from among them, and be ye separate, saith the Lord."

Paul was pointing out to the Corinthians that there can be no peace, no perfection, no wholeness for man as long as he believes in both good and evil. He must cease all dual thinking and hold constantly to the truth that there is only God, the good, if he desires to receive the goodness and perfection of God. When he does this all the old fears, doubts, and anxieties with their accompanying lack and misery will pass away and he will experience a new and perfect life. "Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new."

Paul was teaching again what Jesus had taught. Jesus taught that there is only one creator, God, and that God is mind. Since God is mind, His creation must be an idea in His own mind. Since God is all perfection, wholeness, and completeness, His idea, man, must be perfect, complete, and whole.

God created man in His image and likeness. Since God is mind and man is a creation in God-Mind, man must be endowed with the same creative power that God has, the power to create through thinking. God is mind, and the Christ man is an idea in God-mind; therefore the Christ man must be a mental creation or state of consciousness in the mind of God. This state of consciousness, the Christ consciousness, because it is the creation of God, made in His image and likeness, can be aware of only perfection, wholeness, and abundance. This Christ consciousness is already perfect, already established, and already has every good thing prepared and awaiting man's recognition and acceptance.

For nearly two thousand years man has been seeking to enter into and remain in this Christ consciousness. Why is it so seemingly difficult to enter and remain there? Is it because we do not fully understand the meaning of Jesus' words, "If a house be divided against itself, that house will not be able to stand," or Paul's words, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Is it because we continue thinking there are two powers, good and evil, or because we try to carry the thoughts from lower planes of consciousness up to the Christ consciousness?

Since the Christ consciousness is perfection and everything on this plane is perfect and ready, awaiting our recognition and acceptance, does it not seem logical that every other plane or every plane below that of the Christ consciousness also has within it that which corresponds to that particular place? Is it not

true that our words spring from the state of consciousness in which we are living and that our thoughts come from the state of consciousness to which we are holding? If this is true, can we not rise to a higher state of consciousness by turning completely away from every word and thought that springs from a lower state, to cease talking or thinking the words and thoughts that proceed from the lower states? Lower states of consciousness are those in which man believes he is separate from God, and from this belief of separation come thoughts of misery, lack, loneliness, and all other negative conditions. These lower states of consciousness are the result of judging from appearance. Although made in the image and likeness of God and endowed with creative power, man forgets he is created perfect and whole and thinks thoughts of separation, lack, inharmony. Because thoughts create, lack and inharmony begin to manifest themselves in his life. If he continues to look at appearances he continues to create the condition he sees—more lack, more inharmony. It is the law that like attracts like, that everything creates after its kind, so when we stay on the lower planes of consciousness or hold the thought that sickness, poverty, and unhappiness are real, we create and draw these conditions to us.

If we want to get away from any plane of negation we must cease thinking the thoughts that characterize that plane. If with one breath we affirm that God is all, everywhere equally present, instantly available, then with the next breath think and talk about our pains, lacks, and loneliness, we are trying to drag a lower plane of consciousness into the Christ

consciousness. This can never be done, for the Christ consciousness is a state of consciousness that knows absolutely nothing but perfection. So long as we are even the least bit conscious of lack in any form we cannot enter fully into the Christ consciousness. We may make beautiful demonstrations, but until we forsake every thought and word of negation we shall again be drawn back into inharmonious situations. This is where our free will comes in. Even before the birth of Jesus man was instructed in this truth. The Book of Isaiah is full of admonitions for us to seek ever to live in the consciousness of God and receive the fruits of so doing.

"If ye be willing and obedient, ye shall eat the good of the land."

"Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*"

"Remember ye not the former things, neither consider the things of old."

Then Jesus came teaching: "No man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do *men* put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved."

New wine must be put into new bottles; new thoughts must rise from a new state of consciousness. Trying to fit the old thoughts of lack into the consciousness of the allness and perfection of God will never work. "Behold, I make all things new."

Jesus was constantly directing man to seek the

Christ consciousness, a consciousness that is already established, is perfect, and is awaiting our acceptance. We accept this Christ consciousness with our thoughts. When we take our thoughts away from appearances and think about God and His perfection we are in the Christ consciousness. When we understand this and believe it there need be no long period of waiting for wholeness, no furious battle against negative thoughts. There will be only a complete and final letting go of the thought that has kept us chained to the state of consciousness that was causing our inharmony. We let go of all negative thoughts and immediately enter into, enjoy, and partake of the blessings of a higher state of consciousness. If we could let go completely of all negation this transformation would be made instantly. "In a moment, in the twinkling of an eye . . . we shall be changed," wrote Paul to the Corinthians.

This is what Paul meant when he said, "Come ye out from among them, and be ye separate." Come out from your former fears that God created man for sickness, poverty, and misery. Arise to the Christ consciousness, which is one—one with all men and one with God, and if one with God then one with all the goodness, all the beauty, all the joy of God. Everything is already prepared and awaiting us. We do not need to do one thing to draw our good to us after we have entered this Christ consciousness. It has been prepared for us! It is ours!

Just as when we step from the cold out-of-doors into a warm, heated room we immediately begin to receive the warmth of the room, so when we enter the Christ consciousness we immediately draw to our-

selves the gifts that have been prepared for us. We enter the high state of consciousness, and through the natural working of the law of things that are already there come to us. Spiritual law is natural law. It is the nature of God to give abundantly of all good. "Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." The power that works in us is the Christ. This power came with us and can never be taken from us. It is of our essential nature. It is the magnet that draws every good thing into our life. We cannot stop its action. Nor on the other hand can we stop attracting negative experiences into our life as long as we allow negative words or negative thoughts to remain in our consciousness, for just as on the Christ plane of consciousness everything is already there, so on the lower planes of consciousness everything is also already there, created and kept there by our race thinking.

Many years ago I went through a series of unpleasant experiences, all of a similar nature. I knew the power of thought; knew my fear of the experience was what attracted and held it in my life. I worked to rid myself of the fear, and finally the outer experience seemed to be gone. After it was gone I did not think much about it, but there were times when I mentally went over the unhappy experience. Then the experience came again, and with it came all the old thoughts of fear, frustration, and desire to escape. Mentally I dived to a state of consciousness of hopelessness. But I did not stay there long, for I recognized that every negative thought was exactly the same as had accompanied my every

other experience on this plane of consciousness. I knew then that to free myself forever from this state of consciousness I would have to rid my mind of all memory of the experience. As long as I went back in memory and reviewed the experience I was recreating it. Thoughts create, and I was giving mental food to negative thoughts, revitalizing them. They were still on the low plane of consciousness, waiting and willing to give me exactly what they gave me before—fear, frustration, and hopelessness. To be completely rid of them I must refuse ever again to allow my mind to think the thought that had caused the inharmony. "Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ."

Jesus said, "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God." Let the past go. We cannot carry it with us and enter the Christ consciousness. Let it go and ascend into the Christ consciousness of perfection. To ascend means to recognize the allness of God. We stop trying to demonstrate outer things. Instead we relax, fill our mind with thoughts of God, and enter into the Christ consciousness. In this consciousness our every need is met, and since thought creates, when we think in this perfect consciousness all outer manifestation will be perfect and harmonious. The Bible is filled with promises of God's desire, ability, and willingness to give us His gifts. "It is your Father's good pleasure to give you the king-

dom." All we need to do is to believe these promises and make ourselves ready to receive. We do this when we forget every thought of doubt. Doubt is a thought that God is not the only presence and the only power. When we know that He is the only presence and the only power, that He is the Father and that all men are brothers, that all the good we can ever want or need is already ours, then all strife, envy, fear, lack will disappear from our life forever.

"Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature."

God the Father, man the Christ! "Come ye out from among them, and be ye separate." Come out from all thoughts of fear and doubt that hold you in bondage. Stand forth, free in the Christ consciousness. "Stand still, and see the salvation of Jehovah."

What Is God?

Ruth J. Nelson

God is the perfection we seek within ourselves and others.
He is the courage and the fearlessness we long for.
He is the perfect love each one of us is seeking.
He is the eternal wellspring of joy and happiness.
He is justice.
He is Truth, beauty, and goodness.
We are a part of Him and He is all of us.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, March 6, 1949

UNITY SUBJECT—*Seedtime and Harvest.*

INTERNATIONAL SUBJECT—*"Sowing and Reaping."*
—Mark 4:1-9; Luke 15:11-14.

1. And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

2. And he taught them many things in parables, and said unto them in his teaching,

3. Hearken: Behold, the sower went forth to sow:

4. And it came to pass, as he sowed, some *seed* fell by the way side, and the birds came and devoured it.

5. And other fell on the rocky *ground,* where it had not much earth; and straightway it sprang up, because it had no deepness of earth:

6. And when the sun was risen, it was scorched; and because it had no root, it withered away.

7. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

9. And he said, Who hath ears to hear, let him hear.

Luke 15:11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father,

give me the portion of *thy* substance that falleth to me. And he divided unto them his living.

13. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

GOLDEN TEXT—*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*—Gal. 6:7.

SILENT PRAYER—*I fill my thoughts and acts with love and good will, that I may realize peace and security.*

Spring is the season for seeding. The preparation of the ground and the sowing of the seed are the first steps toward the reaping of a harvest. In life childhood and youth are the season for implanting habits of right thought and conduct. Habitual action matures into character, which is life's most important harvest. Fame, honor, and worldly success cannot be compared to the transcendent value of a worthy character.

That a person's character is not always worthy everyone knows. The seed sown may be certified, the most select of its kind, but soils as well as planting conditions vary. Seed sown on a roadway lies in sight of the birds and is at once eaten. So teaching that is routine, perfunctory, without conviction of Truth or the germ of interest that gives zest and inspires the hearer to live according to its precepts, is soon lost from the consciousness of the child or youth. That the same thing is said over and over to the child is no proof that it is taking root in the mind or that it

ill serve as a guide to future action. The ground ust first be broken up and made fertile. To this nd the teacher or parent must have as worthy a haracter as the one he is trying to form in the child. Inless the pupil respects the teacher and believes in im, his precepts will go unheeded and will have no hance to become the background of the pupil's think- ng and living. The teaching easily goes in one ear nd out the other, leaving the pupil no better off han he was before.

Children need the habit of meditation if they are o profit by what they are taught. The capacity for re- ection is the first trait that distinguishes man from is fellow animals, the beasts. The child is a natural aydreamer, and his imaginative faculty needs to be irected into constructive channels if his dreaming is o become a source of fruitful living. Otherwise what e is taught withers away in his mind and becomes o much academic theory, unconnected in his thought ith real living. The thorns of everyday experience hoke out the habits of constructive thinking. Worry hokes faith in the good, fear chokes love, thought- essness chokes forethought, selfishness chokes con- ideration for others. All these negative traits need o be uprooted before the habit of thinking truly an be established.

The good ground includes the right mental atti- ude toward life. Environment too is important and hould be as favorable as it can be made. Protection rom all that might harm the unsuspecting child is is divine right. Aside from claiming protection for im, parents and teachers should surround him with n atmosphere of love, trust, and high idealism. Such

an atmosphere can counterbalance serious disad vantages of a material nature. Many a person of ou standing worth and achievement has sprung fro humble origins, although humble birth is no guara tee of virtuous character. Neither is it a bar. In eve case it is doubtless true that the man or woman wh has risen from humble early surroundings has als had the inestimable benefit of God-loving parents c guardians through the formative years.

Occasional cases seem to contravene all rules. Th prodigal son had a kind, loving, God-fearing fathe though his love exceeded his wisdom. In giving th younger son his share of the family property h proved overindulgent, failing to take into accoun the nature of youth when faced with new and untrie powers. The young person should know the value o material supply before he takes control of it. Unti he learns that the possession of money entails a re sponsibility to spend it wisely, he is in danger of los ing his inheritance.

Allowed to dominate a life, the sense nature soo despoils it of its finest harvest, substantial character leaving the person stripped of his divine endowmen of Godlikeness. All teaching that does not fortif against the rule of sense is a failure, and life's prodi gals are proofs of such failure. The divine law tha responsibility balances privilege and accompanies i must be learned before any life can be secure.

QUESTIONS

1. What is the chief harvest of life?
2. What other factors enter into successful develop- ment of character?
3. Does the character of parents or teachers affect the character that is being formed in the child?

4. To what in the thought life does the good ground correspond?
5. What leads to the wasting of one's opportunities instead of to the constructive building of character?

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Lesson 11, March 13, 1949

UNITY AND INTERNATIONAL SUBJECT—*Divine Resources for Human Needs.*—Mark 5:22, 23, 35-42; Luke 7:20-23.

22. And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his
et,
23. And beseecheth him much, saying, My little daughter is at the point of death: *I pray thee,* that thou come and
y thy hands on her, that she may be made whole, and live.

35. While he yet spake, they come from the ruler of the nagogue's *house,* saying, Thy daughter is dead: why
oublest thou the Teacher any further?
36. But Jesus, not heeding the word spoken, saith unto
e ruler of the synagogue, Fear not, only believe.
37. And he suffered no man to follow with him, save
ter, and James, and John the brother of James.
38. And they come to the house of the ruler of the nagogue; and he beholdeth a tumult, and *many* weeping
d wailing greatly.
39. And when he was entered in, he saith unto them, hy make ye a tumult, and weep? the child is not dead,
t sleepeth.
40. And they laughed him to scorn. But he, having put em all forth, taketh the father of the child and her mother
d them that were with him, and goeth in where the child as.
41. And taking the child by the hand, he saith unto her, alitha cumi; which is, being interpreted, Damsel, I say
to thee, Arise.
42. And straightway the damsel rose up, and walked;

for she was twelve years old. And they were amaze straightway with a great amazement.

20. And when the men were come unto him, they said John the Baptist hath sent us unto thee, saying, Art thou h that cometh, or look we for another?

21. In that hour he cured many of diseases and plague and evil spirits; and on many that were blind he bestowe sight.

22. And he answered and said unto them, Go and tel John the things which ye have seen and heard; the blin receive their sight, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, the poor hav good tidings preached to them.

23. And blessed is he, whosoever shall find no occasion of stumbling in me.

GOLDEN TEXT—*I came that they may have life, and may have* it *abundantly.*—John 10:10.

SILENT PRAYER—*Through relying on Divine Mind I find strength and wisdom sufficient for all my needs.*

Not one of us is sufficient unto himself. Jesus prayed that His disciples might all be one, and unless we have the spirit of co-operation and are willing to work with our fellow men for the common good, we accomplish little that is of lasting worth. By uniting our powers and working together we can solve all the ordinary problems that beset the race.

Certain needs however transcend the power of the sense man to meet even in co-operation with his fellows. Death is considered the final check on man's power to overcome. Yet Jesus overcame it and taught that only faith is required to set it aside and awaken the one who has entered it to newness of life. "Thy daughter is dead: why troublest thou the Teacher

ny further?" The tone of finality in this question ould be accepted as normal and right by the great ajority of people now living. What can anyone do the face of death?

Jesus met the situation by ignoring the word oken. To Him death was not the finality that it was others, and He did not heed what He heard of its oming. "Fear not, only believe." Faith is the chief cessity, together with complete absence of fear or stress. A confident frame of mind must be main- ined at all cost. To this end we weed out of mind l thoughts except those which breathe faith, judg- ent, and love (Peter, James, and John, the brother f James). Faith in Divine Mind, strength of convic- on, and love of life and the good equip us to over- me death through the power of the Christ con- iousness.

The tumult of the emotions that death arouses in ie human heart must be stilled before the Christ can o His perfect work. As long as we mourn and weep ver the death of one we love we are powerless to do ything about it. Grief and sorrow are confessions f powerlessness, of inability to cope with what con- onts us. "The child is not dead, but sleepeth." This enial of the power of death, of the appearance of , and the affirmation that it is nothing more than eep, the normal surcease of effort and consciousness iat is necessary to the continued life of all sentient eings, is noteworthy. "If he is fallen asleep, he will cover." Sleep, the complete loss of consciousness, the sustainer of consciousness, the rebuilder of life self. The infant spends most of its day and all of its ight sleeping. From this invisible source it draws

strength and power to grow, as the plant draws lif from the moisture in the soil. Jesus therefore com pared death to a temporary respite from conscious ness in order to make possible a return with renewe strength and normal refreshing.

The sense mind scorns such an interpretation o death. It recognizes in it only finality, only impotenc in the human approach to it.

The Christ mind puts all doubting aside, denie all fear of death, rejects sorrow, grief, and othe tumultuous emotions ("put them all forth"), goe into the presence of death itself with calm, unques tioning faith, and speaks the word of life with pow:er "Damsel, I say unto thee, Arise." Such words ar heeded. "Straightway the damsel rose up, an walked; for she was twelve years old." Sense con sciousness views such a healing as a miracle. "The were amazed straightway with a great amazement."

To keep faith is easy as long as we can prove it When we fail to demonstrate it we sometimes fal into doubt and uncertainty. "John the Baptist hath sent us unto thee, saying, Art thou he that cometh or look we for another?" John the Baptist was the first to proclaim the Lamb of God. Thrust into prison, he recalled the mission of Jesus Christ "to proclaim release to the captives." Jesus had made no outward move to bring about John's release. Instead when the news of John's imprisonment reached Jesus He left Judea and retired into Galilee. John began to question whether he had made a mistake, whether Jesus was in truth the Christ. He sent to ask Him: "Art thou he that cometh, or look we for another?" Faith that continues steadfast in adversity and failure

:o demonstrate is exceptional. Faith that is reassured ɔy cases of physical healing can easily be renewed. Faith that brings new hope to those who have lost it (the poor) sees in good tidings a proof of divine love and power. Faith that holds fast despite the failure of the demonstration that it hopes for and expects is the greatest of all. "Blessed is he, whosoever shall find no occasion of stumbling in me." Such faith was reserved for John the Baptist. He was to die a victim of the vengeance of a person of whom he had dared to tell the truth. Apparently Jesus made no effort to save him from death. If he could keep his faith under such circumstances he was strong indeed, strong enough to merit the qualification "blessed," to need no other help. To stumble because of inability to prove our faith is to lose the blessing that full faith gives us. We are to hold our faith regardless of the outcome. "Cling to faith beyond the forms of faith" and inherit the blessing of All-Good.

QUESTIONS

1. Why should we all work together?
2. How should we regard death?
3. Why were only Peter, James, and John allowed to accompany Jesus when He raised the daughter of Jairus?
4. What faculties equip us to overcome death?
5. In what respects are death and sleep alike? Does the comparison give promise of our final overcoming of death?
6. What form of faith is of the highest spiritual order?

Lesson 12, March 20, 1949

UNITY SUBJECT—*Developing in Truth.*

INTERNATIONAL SUBJECT—*Growing in Discipleship.*
—Mark 6:30-32; Luke 11:1-4, 9-13.

30. And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

31. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32. And they went away in the boat to a desert place apart.

1. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.

2. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?

12. Or *if* he shall ask an egg, will he give him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

GOLDEN TEXT—*Every one that asketh receiveth;*

nd he that seeketh findeth; and to him that knocketh t shall be opened.—Luke 11:10.

SILENT PRAYER—*I ask in faith and wisdom, and receive in love and power.*

Relaxation is an imperative alternative to action. Men long sought the secret of perpetual motion, but ven in nature this phenomenon is nonexistent. For very flow of tide there is an ebb; for every action a orresponding pause. We may put forth our utmost nergy in exercise, but a time comes when exercise eases, and we rest from our labors to draw upon the xhaustless stores of the unseen or universal energy or a renewal of our vitality.

The faculties, when overused, become dull, in-erest flags, and nature cries aloud for a period of est and refreshing. Thus the disciples, after an ex-nded tour of preaching, teaching, and healing on hich Jesus had sent them out, returned full of good orks and with a report of what they had accom-lished with the aid of His prayers for them, but eady for a period of relaxation. "Come ye yourselves part into a desert place, and rest a while." An evan-elist who today left his revival and betook himself ith his assistants to a secluded spot to escape the rowds at the peak of their interest and excitement ver his teaching would be considered unorthodox in ne extreme. Jesus never allowed Himself to be bound y custom or tradition. When necessary for the wel-are of those to whom He ministered, He followed ne course that was best for them. So He took the dis-iples away in a boat to escape the crowds and have a hance to relax and rest.

Prayer is a relaxing influence. Tense nerves and taut muscles relax the moment the heart lifts itself in sincere prayer to God. Jesus could engage in unremitting works of healing and teaching for long periods of time because He spent corresponding periods in prayer, sometimes whole nights. The words that He used seemed less important than the attitude of prayer itself. The words in the prayer He taught His disciples were simple. First Divine Mind is acknowledged as Father, worthy of all reverence: "Father . . . hallowed be thy name." Unless we pray reverently our words are wasted. We cannot bring Godlikeness into expression in our life and surroundings unless we recognize and acknowledge it as the foundation of the unseen world of spiritual Truth. "Thy kingdom come." It comes as we bring it into manifestation. It awaits our acceptance of it as an all-present truth. We may have it here and now if we will see it as a reality, the only reality, and prevail on others to see it likewise.

As we realize the kingdom of Truth as now made manifest we know that all our necessities (our daily bread) are supplied from the universal storehouse. We know that we are no longer under condemnation, that our sins and shortcomings are no longer held against us, because we hold no grudges against others and in openness of mind and heart freely forgive all offenses against us ("everyone that is indebted to us"). The attitude of faith keeps us safe from temptation, for as long as we are conscious of God and our trust and confidence in divine love is active and unshaken, we cannot be tempted by evil. Only when we forget God and are no longer con-

cious of the protecting care of omnipotent love can ve be tempted by the seeming attractions of sense r led away by them.

Faith fulfils the divine law, and the prayer of aith is always answered. Under inexorable law those ho ask in faith receive what is for their highest ood, if not always in the exact form that they expect . "Every one that asketh receiveth." To ask is to raw to ourselves the supply awaiting this draft of he soul upon it. "He that seeketh findeth." Whether r not we know exactly what we are seeking, the ttitude of expectation opens the channel along hich the object of our search starts toward us. ontinued effort brings realization. "To him that nocketh it shall be opened." The value of per- istence can scarcely be overrated. To expect good hings to enter our life, to work for them, to accept hem as even now actual but to continue working for hem, is to realize them eventually. Divine love is qual to every demand made upon it in faith and ratitude. "If ye then, being evil, know how to give ood gifts unto your children, how much more shall *our* heavenly Father give the Holy Spirit to them hat ask him?"

To ask for good and receive evil proves that we ave not learned the law of asking and have not he faith that makes asking effectual. It proves noth- ng of divine love and wisdom, for these are left utside the sphere of doubt. We make contact with hem only through faith; we ask aright only through visdom. The wisdom that is from above and that onnects us with the higher power that can satisfy ll our needs gives us also an understanding heart to

think of others as of ourselves. Thus we enter into the unity of the universal life and know God.

QUESTIONS

1. Is rest as essential as exercise? Why?
2. What is the effect of overexercise of the faculties?
3. Does prayer relax nerves and muscles as well as the mind?
4. Which is more important, the words used in prayer or the prayerful attitude of mind?
5. How are we kept safe from temptation, with all our needs supplied?
6. What law governs the answer to prayer?

Lesson 13, March 27, 1949

UNITY SUBJECT—*Transforming the Whole Man*

INTERNATIONAL SUBJECT—*Jesus Among Other Races.*—Mark 7:24-37.

24. And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.

25. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

26. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter.

27. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.

28. But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.

30. And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

31. And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.

33. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue;

34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And his ears were opened, and the bond of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.

37. And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

GOLDEN TEXT—*God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.*—Acts 10:34, 35.

SILENT PRAYER—*By observing the divine law we prove that it applies to all alike.*

The realm of sensation in man's consciousness, with its numerous thoughts and tendencies, is to be reclaimed and transformed by the spiritual nature, the Christ. This realm is represented by Tyre and Sidon. (The name Tyre means "compressed," "rock," "strength," "shelter," "cutting," "carving." Sidon means "lier-in-wait," "catching of fish," "hunter," "trapper," "beast of prey," "fishery." Jesus spent some time in these two cities, both of which lay outside the borders of Palestine. Sidon was a Canaanitish city, and Tyre was on the eastern shore of the Medi-

terranean Sea, just north of the border of Palestine. These cities are symbols of a fixed state of mind in the individual. They represent the state of mind that makes no excuses for wrongdoing but when brought to judgment under the law is willing to admit its error and repent.

After a lesson in which He taught that defilement comes from evil thoughts rather than from food, Jesus "went away into the borders of Tyre and Sidon." He wished to keep His presence there a secret, but the narrative states that "he could not be hid." A Syrophoenician woman came to Him begging Him to heal her little daughter. This is the only case recorded that Jesus at first refused to help, although in the case of the nobleman of Capernaum who besought Him to heal his son, He said, "Except ye see signs and wonders, ye will in no wise believe." His reluctance in each case was no doubt intended to strengthen the faith of the seeker. It had that effect on the Syrophoenician woman, who out of desperation had called on Him. He was true to His teaching that "every one that asketh receiveth." All received of Him the help they sought. In the power of the Christ He was able to meet every need.

Sense consciousness is powerless to help cases that transcend physical limitations. How often we hear that such and such a case is beyond human aid! This means that it is beyond the aid of sense consciousness, the grasp of sense being strictly limited. Nothing is beyond the reach of the Christ, for its power is that of the Infinite and its will to help equals its power. But not even the Christ can help those who do not make contact with its power

trough faith. The attitude of mind that receives is te trusting, expectant one. The woman whose ughter needed healing was humble enough to take te lowest place. "Even the dogs under the table et of the children's crumbs." She was willing to ac-pt the least consideration that Jesus would accord r. The meek are receptive, and inherit whatever od is free for the taking.

The name Decapolis means "ten cities." (A city presents a group of thoughts or a thought center in nsciousness.) The latter part of the text for today ys of Jesus, "And again he went out from the bor-rs of Tyre, and came through Sidon unto the Sea of alilee, through the midst of the borders of De-polis." This journey was made just prior to His aling of a deaf man who also had an impediment his speech. Metaphysically interpreted, the pas-ge would mean that the I AM withdrew its atten-on from the outer centers ("borders of Tyre") and ncentrated upon the inner centers ("the midst of te borders of Decapolis"). These ten thought cen-rs (Decapolis: "ten cities") are of the soul, and hen lined up by a developed mind exert great ower.

In healing the deaf man Jesus used signs to con-y to him what He was about to do. This was to ouse faith in the mind of the man to be healed. tting His fingers into the man's ears and touching s tongue indicated to the handicapped man the ture of the healing work that he might expect. A mple command, "Be opened," followed, and the ork was done. Contact is established through faith. the one case the faith of the mother of the child

was aroused and expressed; in the other the ma himself was made to understand what he was t expect.

The Christ does not publish the work that it doe in sense consciousness. It is better that this work b done in the silence of the inner man, and the Chris mind be built into the character in meditation an prayer. The sense man however will have none o this procedure. "The more he charged them, so muc the more a great deal they published it." Deafnes and dumbness, both handicaps that are beyond th power of material means to relieve, are relieve through faith in the Christ.

QUESTIONS

1. What is symbolized by the cities of Tyre and Sidon?
2. Why did Jesus appear reluctant to help the Syrophoenician woman?
3. Is any case too difficult for the power of the Christ to restore?
4. What is the meaning of the name Decapolis, and to what phase of man does it apply?
5. In healing the deaf man with an impediment in his speech why did Jesus use physical means?
6. Why should the work of healing be done quietly?

Still stands Thine ancient sacrifice,
An humble and a contrite heart:
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

—KIPLING

Silent UNITY

The wisdom of divine love guides and illumines me.

The Society of Silent Unity, founded more than fifty ears ago, is the healing department of Unity School, inistering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, aving faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of ose to whom we minister. "Give, and it shall be given nto you; good measure, pressed down, shaken together, nning over."

Our Silent Unity group numbers some hundred conse- ated workers who are devoting their lives to God's work r humanity. They are proving daily that physical, financial, ental, and spiritual difficulties can be overcome by right- us prayer. Even though everything else may have failed, e shall pray *with* you, for we have faith that "with God l things are possible."

We pray *with* you and also instruct you how to pray to e Father in secret in order that you may help yourself. lent Unity is praying always, and your co-operation in rayer is of mutual benefit. Do not hesitate to write to us r help because your problem is personal. All corre- ondence is confidential.

Address your request to Society of Silent Unity, 917 racy, Kansas City 6, Mo., Cable address: Unity, Kansas ity.

Give your full name and address

Prayers ANSWERED...

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

FOR SEVERAL years I had a feeling that I should be in a mental institution, if just for an examination. I felt so insecure and unsettled. I was at the point where I made myself actually sick and was in bed from what I thought people said or thought about me, my work, my people, or anything connected with me. I knew I was not important enough to be the subject of people's discussions, yet I could not seem to throw off that feeling. This obsession took up most of my time; consequently my work and other phases of my life suffered.

I read certain Truth publications, but the help I wanted I did not get. Since I did not want to tell my problem to a doctor or my minister, I felt I could get the help from within—from God. I am thankful to say now that since I've been following the "Unity Viewpoint" programs, I feel more secure. I can fit my readings into the proper place. I can understand them now and can use them more effectively. I can say with meaning, "If God be for us, who can be against us?"—*M. B. T., California.*

ERLY in September I wrote to you asking you to
ay for me. At that time I was suffering from com-
cations—blood clot, resulting from varicose veins.
vant you to know that I feel sure your prayers
re answered, as well as my own. Soon after writ-
g you I felt better mentally and in a short time the
lt cleared up. Since I did not see the doctor until
otember 20, I cannot be sure exactly when the clot
ll dissolve. When he came to see me on that day,
seemed almost surprised and very pleased, and he
d me that I could get up and walk again; the clot
d dissolved.—*E. M. S., Nevada.*

VANT to thank you for your prayers and your help
th my recovery from asthma. The condition has
ared up and I haven't lost a day's work since writ-
g to you.—*M. N., Indiana.*

CANNOT begin to express my gratitude to God and
Unity for the help I have had recently. I wired
u asking for prayers while on my way to the hos-
al for X rays and tests. We all felt almost certain
ere would be definite proof of cancer in the diges-
e tract. That was the opinion of the doctor from
e symptoms.

I'm surely happy to say that the X rays showed
trace of the disease. However I continued feeling
ry bad until Monday morning, when a strange thing
ppened. I awoke that morning feeling really alive.
hen I stood up the old pain was gone! For the
st time in nearly three years I could straighten my
oulders and breathe deeply first thing in the morn-
g. Usually it required about an hour after arising
t get the pain eased enough to stand straight. Now

I've had four glorious mornings of feeling alive and ready to face the day.—*A. M. R., Indiana.*

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Filled with Plenty

SOME TIME ago I wrote you that through a change of system in an office, where each year I had three months of employment, the work I had been doing was discontinued. It seemed a big loss to me, for it is not easy to get employment at my age, and my hearing seventy-five per cent gone. Much to my joy and surprise, I was called again for a period of several months at an advance in salary, more than I had ever earned. Knowing I had always done my best, I was told I had earned the advancement and should have had it long ago.

It was a pleasant surprise, and I feel that God, through Unity, was my ever-present help.—*C. J. S., California.*

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He Is My Refuge

WHEN I renewed my subscription for *Daily Word* last week, it did not seem a suitable time to write this letter.

It has been my habit to send another dollar for an extra subscription for someone selected by you. Now I am inclosing two dollars, which I would like to have put in the good-neighbor fund. I cannot think of any better use for it at this time. That department seems to me to be so exceptionally important.—*R. M. W., Rhode Island.*

Free from Care

THANK YOU for your co-operation. I have received many blessings since the bank has been in my home, and I would never be without it, yet I know it is but a symbol and my Father's good for me is endless.

One day I watched the waves roll up on the shore and that brought to my mind my Father's endless good for me—one wave bringing my good had hardly disappeared when another wave of good took its place. Thank you for bringing this Christ consciousness to me.—*Mrs. J. C. M., Ohio.*

HAD A unique experience while using the last prosperity bank. I have a small store. I stocked heavily fall. I had eleven hundred dollars in commitments to meet the first week in October. I did not exactly know how the business could expand to take care of that amount, but I left it in God's hands. During the last week in September my sales doubled, and I am sure you are not surprised to know that my commitments were honorably discharged.

Life is such an adventure in the Unity way. Every day brings added proofs of the Father's loving care and opens new avenues of service.—*Mrs. T. R., Canada.*

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Search the Scriptures

I WANT to take this opportunity to express how much the correspondence course means to me. I know I have experienced spiritual growth, which is just beginning and has already regenerated my entire attitude and life. I am learning to dedicate my life,

everything I do at work, at home, at church, at re
reation, to God. I am learning to let His will flo
in and through me to bless and help those about m
I am coming to see that denominational difference
are insignificant, that everyone is talking about th
same thing and that many are saying the same thing
Unity does. I am learning to listen to God for guid
ance, knowing that every moment I will receive th
best guidance for the situation. I am learning to live
Christ-guided life. The lessons I am learning fron
Unity are the fundamentals of Christianity, and I an
thankful for this opportunity to study and to de
velop under the inspiration of your consecrate
group.—*B. F. B., New York.*

GOD BLESS you, and thank you for the many favor
received through your helpful prayers.

My main prayer has been answered and I praise
and thank God for the blessings He has given me.
Three years ago I wrote to you asking your help in
prayer that my husband might change his habits of
life. Many times I was discouraged, but I always
tried to live up to your teachings, and at last it was
proved that God was with me all the time.

This past summer, in July, my husband stopped
drinking completely of his own accord. He saves his
money and is a different man. His friends can't under-
stand it, but there is a higher power helping him to
stand firm.

I feel that God has been testing my faith in
Him before answering this prayer of mine. No mat-
ter how long it takes I know my prayers will always
be answered as long as I have faith that God is al-
ways with me.—*Mrs. W. S., Wisconsin.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

How can I control my thoughts?—*From a letter received by Silent Unity.*

In order to get the best results through spiritual methods you must give regular attention to meditation and prayer. Do not allow any other activity to interfere. Go into the silence two or three times daily, giving at least fifteen minutes to it each time. We teach that one should enter the silence regularly for the purpose of helping oneself to gain control of one's thoughts. To become orderly the mind needs regular training in the silence.

In entering the silence lay aside all other thoughts and considerations and give your undivided attention to the matter in hand. Get very quiet, turn your attention within, and take your seat of authority; that is hold and realize that your true I AM or indwelling Christ has dominion. Speak the affirmation:

"Through the Christ in me I am master of all my thoughts and of everything in my life." Then take up whatever prayer you wish to hold. If any inharmonious or unnecessary thought tries to arise, say to it: "Peace, be still."

Your thoughts will obey your word of Truth. Training is all that they need to insure their obedience. Train them faithfully every day until they learn

to act in perfect harmony with Truth. Do not mak hard work of this; quietly, confidently, patient teach them Truth, and they will respond. When a any time you realize that you are thinking aimlessl affirm your Christ dominion and direct your though to some line of profitable thinking.

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I am a nurse, and it troubles me somewhat to be with people all the time who are so dependent on material remedies, when I know that there is a better way. How can I harmonize my work with my belief and yet not make myself obnoxious to the patient?—*From a letter received by Silent Unity.*

There are many ways in which you may put you metaphysics into practice in your profession. Wha ever you do for your patients, accompany it with th right healing thought. If you give them food say t them mentally: "This food is not material but spiri ual, and nourishes and strengthens your soul as wel as your body." If you smooth their pillows declar that the presence of Spirit is soothing the pain an bringing peace. Above all talk of health. Be cheer and tell of all the pleasant things that you know but never allow yourself to speak of the trying thing that you may have met. You will find many an oppor tunity to turn your patient's thought away from him self or his ills, perhaps to drop a word concernin Truth, until you hasten the day when the drugs wil not be given so freely, and the doctor will say, "Yo do not need me any more; your nurse is doing mor for you than I can do." Your opportunities are man to influence your patient for good.

I am very unhappy in my present environment. Conditions are almost unbearable. What can I do to be free?—*From a letter received by Silent Unity.*

The quickest way out of uncongenial environments is through praise and thanksgiving. Dissolve them with love, and right where they seem to have been will appear the very things that you desire. Do not quarrel with environments. It sours your disposition and curdles the cream of life, besides stopping the mental currents that may be flowing toward your emancipation. Bless and praise everything with which you have to do. Say: "You are good, because you are a steppingstone to higher things."

On this present plane of consciousness we all come in contact with conditions that we do not like. But it may be necessary for us to reconcile those very conditions to ourselves before we can go higher. Jesus Christ, although possessed of power to call "legions of angels" to His assistance, washed His disciples' feet. He doubtless recognized the fact that He needed that discipline, and that He could at the same time give a practical illustration to those about Him.

Just as soon as you get on good terms with your environment, with your eye all the time on the Lord, it will fall away and a better, more congenial one will take its place. This is the overcoming through love that makes the Christian's pathway easy. "My yoke is easy, and my burden is light." But if the Christian takes the hard way and quarrels with the world, he becomes a martyr, and his road is rocky.

"Thy wondrous love, O Christ, flows perpetually through me to all that I touch, and it is glorified in Thy sight."

UNITY CENTERS

The following leaders are conducting a ministry in keeping w the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 107 N Robertson
Burbank—Joseph & Mildred Haggerty, 706 E Olive
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 1204 A st
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich; Carrie Love (col) 80 Orange
Pomona—Max Flickinger, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, IOOF hall; Blanche Evans, Y W C A
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Fernando—Vera Stenen, 720 N Maclay
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 183 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 418 Main
Santa Barbara—Leslie McBride, 227 Arrellaga
Santa Cruz—Alice Hopkins, 151 Garf
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Twe
Stockton—Grace Swannell, 230 E Frem
Studio City—Herbert J. Schneider, 12 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Wom Club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Gr leaf
Watsonville—Alice Hopkins, 31A Madi

COLORADO

Denver—Alice Benson, Colorado bldg
Colorado Springs—Mabel Beech, 1307 Colorado
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairf
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fe New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce Auditorium
Daytona Beach—Mary D Huck, Broadway
Fort Lauderdale—Nora Campbell, W an's club
Jacksonville—Wm & Bonnie Crenson, E Monroe
Miami—May Stoiber, Roberts hotel
Orlando—Carolyn Parsons, 503 S Ora
Sanford—Carolyn Parsons, Valdez h
St Petersburg—Louise Beaty, 646 5 av
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Treaster, Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peach N W

HAWAII

Honolulu—Marie Handley, 240 Lewer

IDAHO

Boise—Christopher Scott, Pinney b

ILLINOIS

E St Louis—Florence Schaefer, Bro view hotel
Chicago—W I & Anna Hoschouer, 30 Wabash; Nellie McCollum, 64 W R dolph; Edith Reynolds, 116 S M gan; Janet Beaudry, 410 S Michig Margaret Halsey (col) 104 E 51; H rietta Gorden (col) 4307 S Michi
Decatur—Maud Kellogg, 317 W Dec
Matteoon—Ethel Maguire, Hotel Hyer
Rockford—Bernice Biggers, Empire b

Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Faith Cornwall, Court and Berry
Gary—Margaret Cain, YMCA
Hammond—Margaret Cain, Masonic temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Dearborn—Eleanor M Cameron, 22362 Morley
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Edmund Risk, 1019 Detroit
Jackson—Bess DeMay, Security bldg
Grand Rapids—Ida Bailey, 126 Sheldon S E
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy
Saginaw—Edmund Risk, Walnut at Genesee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—Georgiana West, 319 Euclid
Hackensack—Eleanor Drew, Woman's Club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Mark Twain hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 161 E 48 st; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russel Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Alliance—Unity, 242 E Main
Canton—Unity, 203 6th N W

Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, 3422 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 W more
Kennewick—Beulah Scott, Arrow C
Tacoma—Warren Meyer, Exchange
Seattle—Donald A O'Connor, Arc bldg
Wenatchee—Maud McCulloch, Colum hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Ruth Gilpin, Daniel Bo hotel
Huntington—Ruth Gilpin, Lewis arc bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bld
Racine—Lu Verna Bauer, 423 S Mai
Milwaukee—Mae Lundahl, 208 E W consin

CANADA

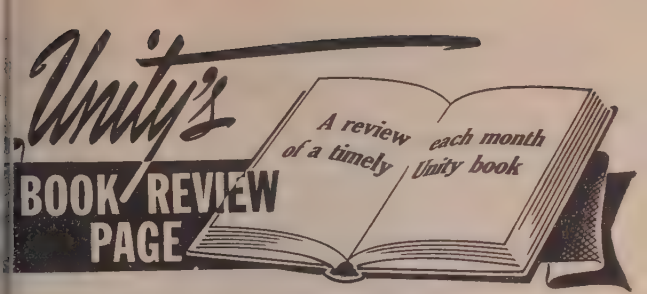
Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Ottawa—Andrew Carlson, National b
Preston—Carl Lathrop, 1656 King
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, Queen E
Winnipeg—Edna Bowyer, Russell Ke 360 Young

ENGLAND

London—Ruth Hacking, 6 Stanhope race, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellame Slough rd
Easington Village—Thomas W Merring 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, Waterloo pl, Co. Durham

Unity literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France.

Praise is closely related to prayer; it is one of the avenues through which spirituality expresses itself. Through an inherent law of mind, we increase whatever we praise. The whole creation responds to praise, and is glad. Animal trainers pet and reward their charges with delicacies for acts of obedience; children glow with joy and gladness when they are praised. Even vegetation grows better for those who love it. We can praise our own ability, and the very brain cells will expand and increase in capacity and intelligence, when we speak words of encouragement and appreciation to them.—CHARLES FILLMORE



The Sunlit Way

BY ERNEST C. WILSON

The title of this book was inspired by a California sunset. Ernest Wilson stood on a cliff overlooking a broad highway that merged at the horizon with the setting sun and reflected its glorious radiance. "A road of sunlight, leading straight into the glory of the sun itself! 'The sunlit way!' " Feeling that this road truly symbolized the sunlit way of Truth, the author determined to write this book in the hope of inspiring his fellow men to walk in the light of God's Truth.

Anyone can choose the sunlit way of Truth, according to the author, who says: "It does not matter who you are. . . . The moment you begin to apply the law of Truth, giving out in thought and word and act according to your highest best, conditions will begin to improve for you."

The philosophy of *The Sunlit Way* is one of free and joyous living. No one can read it and still be in bondage to the belief that God's will for His children can ever include poverty, sin, sickness, or any of the other "shadows" of life.

(The Sunlit Way is priced at $1.)

Appearing in Other Unity Magazi This Month

"All Things Work Together for Good"

"In April of this year Kate Smith, 'the girl America loves,' will celebrate her eighteenth year a phenomenally successful radio artist. Her ca has blossomed beyond her rosiest dreams, and she become not only radio's best-known singer but 'emcee,' a 'star maker,' and a commentator as we writes Dena Reed in her *Progress* article "Kate Sm Says: 'All Things Work Together for Good.' Beh Kate Smith's tremendous success and popularity much hard work, a deep and abiding faith in pra and the conviction that "to them that love God things work together for good."

Joe Carries the Tune

Songs were sometimes very special to the James family, particularly to five-year-old Joe. Yet he h heard his aunt remark of someone, "He can't ca a tune in a basket," and Joe suspected the conversati was about him. When he started to school he heard t same remark from Miss McKinley, his teacher, and felt a little choking lump in his throat. It was M McKinley however who made Joe see that there w many ways to carry a tune. She began showing him h to keep time on the various instruments, and on t day of the school's music festival Joe had a very i portant place. The story about Joe appears in *W Wisdom* in honor of Music Appreciation Week. It written by Mary Latham Sare and is entitled "Joe C ries the Tune."

Daily Word *Presents a Lenten Article*

"The Fast That I Have Chosen" is the title of Doris ith Peeler's *Daily Word* article on the subject of Lent. rs. Peeler believes that even if there were no calendar th holy days and other occasions marked on it, this rennial yearning Godward would keep the spirit of nt alive in the human family as surely as the spring shine draws the new growth of living things to the rface of the ground.

The Unfolding Truth

"Since I have been attempting to practice the Truth inciples as taught by Unity School, I am amazed the amount of negative thinking I have been doing my life," writes William A. Clough in the March 13 ue of *Weekly Unity*. Mr. Clough comments further at he is amazed at the tenacious hold of negative ought habits but he finds that all this can be easily ercome by the transforming power of the positive ought.

How to Secure Security

"The Eastman Kodak Company made a survey nong its many workers to find out what they most anted from their jobs and from life. This survey owed that what most workers wanted most was se- rity. Numerous other polls among industrial workers ve shown the same thing. Everyone wants security." nus begins John Davis in his *Good Business* article titled "How to Secure Security." Mr. Davis presents actical suggestions for turning to the true foundation security.

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again — standard only
God a Present Help — standard only
God Is the Answer — *Dutch* $1; *English*
How I Used Truth — *German* $1; *English*
Lessons in Truth — standard only
Lessons in Truth — *German, Russian, Spanish, Dutch*
Letters of Myrtle Fillmore — standard only
Lovingly in the Hands of the Father — standard only
New Ways to Solve Old Problems — de luxe $2; standard
Six-Day Healing Practice, A — *Spanish* $.10; *English*
Great Physician, The — standard only
Mental Equivalent, The — *German* $.10; *Russian*
Whatsoever Ye Shall Ask — de luxe $2; standard

For Healing

Christian Healing — standard only
Christian Healing — *German*
Divine Remedies
Jesus Christ Heals — standard only
Truth Ideas of an M. D. — standard only
You Can Be Healed — standard only

For the Home

Meatless Meals — cloth
You and Your Child — de luxe $2; standard

For Prosperity

As You Tithe so You Prosper
Both Riches and Honor — *French* $1; *English*
Prosperity — standard only
Prosperity's Ten Commandments — standard only
Working with God — standard only

For Inspiration

Best-Loved Unity Poems — standard only
Finding the Christ — *Russian, German, Swedish* $.10; *English*
Have We Lived Before? — de luxe $2; standard
Mightier than Circumstance — standard only
Sunlit Way, The — de luxe $2; standard

For Devotion

Bible, American Standard Edition
Book of Silent Prayer
Contemplation of Christ, The
Effectual Prayer — standard only
Silence, The
Unity Song Selections — cloth

For Advanced Study

Christ Enthroned in Man — de luxe $2; standard
Know Thyself — de luxe $2; standard
Metaphysical Bible Dictionary
Mysteries of Genesis — standard only
Mysteries of John — standard only
Talks on Truth — standard only
Teach Us to Pray — de luxe $2; standard
Twelve Powers of Man, The — standard only
What Are You? — de luxe $2; standard

Greeting Booklets

Are You Getting All You Want from Life? .10
Be at Peace .10
Breath of Immortality .10
Challenge of the Dawn, The .10
Daily Resurrections .10
First Things First .10
Gift Imperishable, The .10
Great Helper, The — *French, English* .10
God Is Blessing You Now .10
Good News, The .10
He Passed This Way
Holy Bread
Land Is Bright, The
Life Is Consciousness
Prayer of Prayers
Preparation for Easter
Protecting Presence, The
Recipes for Living
Song of Life, The
To Them That Ask
Way of Faith, The
White as Cotton

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures
Jet and the New Country

NEWS from UNITY

ity Training ool Announces ee Terms in 1949

or eighteen years Truth ents have been coming to Training School at beau- Unity Farm for study of Unity teachings under the onal supervision of out- ding leaders and teachers. he benefits of the instruc- offered at the Training ol are augmented by the ne and uplifting atmos- e of Unity Farm and by opportunity to associate Truth-seeking persons n all parts of the country. previous years five terms been offered during the ning School season, but use Unity headquarters, located in Kansas City, be moved to Unity Farm ne late summer the num- of terms in the 1949 ses- has been reduced. The dule for 1949 is as fol- :

First term—April 25 through May 20
Second term—May 23 through June 17
Third term—July 11 through August 5

Classes will be offered each term for beginning and advanced students. The Training School courses are offered for those interested in preparing for the Unity ministry and for teaching, also for persons desirous of using their vacation time to seek greater understanding.

For additional information about the classes, teachers, and living accommodations, you are invited to write to G. LeRoy Dale, Registrar, Unity Training School, Lee's Summit, Mo.

We look to Jesus as the great teacher of Truth. His words were Truth. He received them from the source of all Truth.—*Richard Lynch; Know Thyself.*

Parents and Children Study Together

Sunday schoolteachers and parents of growing children often remark that the most difficult part of their job is in answering the child's questions about God and explaining the Christian precepts to

him in ways he can readily grasp.

At times such as this, the *Unity Sunday School Leaflet* can be a real help. *The Unity Sunday School Leaflet* is a four-page sheet containing the complete Bible text and the Unity interpretation of the International Sunday school lesson for young people and adults, together with stories for children that bring the lesson down to the level of the child's understanding.

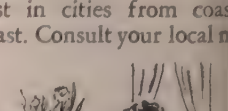
Beginning with the April issue, the *Leaflet* will carry a new feature that will provide supplementary help for teachers. This feature will make the *Leaflet* even more instructive and helpful than it has been in the past. It is mailed once a month in packages containing a month's supply of copies, one for each week.

"Unity Viewpoint" Audience Grows Day by Day

It is a pleasure to from the many new fri we are making through "Unity Viewpoint" program. One listener wr

"That fifteen-minute every morning before be ning the day's activitie really priceless. As soon is over, a friend and I g touch over the telephone gratefully discuss the hel thoughts we have rece We congratulate ourselve knowing about the pro and tell others about it w ever we can. We do feel cially blessed by the clo words 'God bless you ev one.' "

Unity programs are br cast in cities from coas coast. Consult your local n



paper or write to Unity Sch for further information. ferings to help with the r work should be sent to R Department, Unity Schoo Christianity, 917 Tr Kansas City 6, Mo.

band and Wife
Prosperity Bank

lany husbands and wives
that using the Prosperity
drill together brings im-
ate and permanent bless-
into their affairs. From
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My husband and I used
Prosperity Bank drill and
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love offering. Truly the
drill has brought us
perity. Last month we
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and my husband found
kind of work he likes at
le his previous wages.
baby girl is healthy and
y, so we have much for
h to be thankful. We
asked and we have re-
d; God hears and an-
s prayer."

ou can order a Prosperity

by filling out the cou-
on the last page of this
nzine or, if you wish, just
tion when writing to us
you would like to have a
perity Bank.

For Easter Giving:
Best-Loved Unity Poems

A volume of poetry that carries many gems of Truth yet does not preach or moralize is *Best-Loved Unity Poems.* Many Unity students like to give this book to friends for this reason.

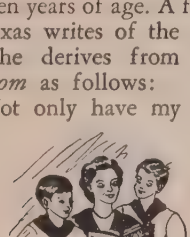
Best-Loved Unity Poems is a book of carefully selected poems that have appeared in Unity periodicals. The poems most often commented upon and asked for by readers have been arranged into twelve categories, one of them being poems suitable for various seasons and holidays. The other categories are just as interesting and helpful, and indicate Unity's desire to supply Unity students with a book of poetry that they can give friends who may or may not know anything about Truth as well as place on their own bookshelves.

Best-Loved Unity Poems is bound in handsome black fabrikoid and is listed and priced on the Books and Booklets page of this magazine.

Wee Wisdom *helps in Cub Scout Work*

Wee Wisdom with its many popular features appeals to boys and girls from five to thirteen years of age. A friend in Texas writes of the benefits she derives from *Wee Wisdom* as follows:

"Not only have my three



children and I enjoyed your magazine, but it has been of great help to me in my teaching the kindergarten class in my church. Your suggestions for things to do and to make have been of great value to our local den of cub scouts and I have passed the ideas and patterns along to other dens."

Wee Wisdom contains many character-building features. It teaches right conduct without being "preachy." Children accept its contents readily, because it is written in their own language.

Man is the highest expression of God; he manifests God's life through his body. —*Charles Fillmore; in Talks on Truth.*

Unity's *Easter Story*

Zelia M. Walters has ten an Easter story for April issue of *Unity* zine. The story is ent "This Light Forever" ar told as the experience "faithful son of Israel." man was afflicted wit withered hand and sho and hatred and resentm In desperation he wand away from home and ready to return when he h of the great healing wor the Master.

As he was making way to Jerusalem by of his home he was "The Healer is dead." hearing the story of the C fixion this faithful son Israel made his way to tomb. The rest of the rative is an account of man's experience with risen Lord: "I spoke no w I forgot my needs and des I worshiped in silence, here was Israel's light, light of the whole world would shine forever!"

The kind of body have, the kind of home have, the kind of work do, the kind of people meet, are all conditione and correspond to the n tal concepts you are h ing.—*Emmet Fox; Mental Equivalent.*

Scatter Joy at Easter

WITH UNITY GREETING BOOKLETS

By sending Unity greeting booklets as Easter messages to friends you can share the joy with them that you feel in your own heart at knowing the Truth way of life. Each booklet carries a heartening word of Truth that is sure to encourage and strengthen anyone who reads it.

New Greeting Booklet Just in Time for Easter

Preparation for Easter
By Lowell Fillmore and
Ernest C. Wilson

Lowell Fillmore writes in his article in this new booklet: "Easter is a reminder to us to think about Christ's resurrection as a real event taking place in you or me this year." Ernest C. Wilson in his article writes: "Look for the good that will overcome the evil. Do something practical. . . . You can, and will, succeed through Christ in you."

OTHER GREETING BOOKLETS

Be at Peace, Breath of Immortality, The Challenge of the Dawn, Daily Resurrections, The Good News, The Land Is Bright, Life Is Consciousness, The Mental Equivalent, Prayer of Prayers, The Protecting Presence, Recipes for Living.

Colorful, attractive with decorated mailing envelopes requiring only one and one-half cents postage), Unity greeting booklets are 10 cents each, or $1 for an assortment of 12 (your selection or ours).

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Make Your Trust in God Complet

We trust in God for so many things. We know impli when we close our eyes at night that a new day will dawn. know that when we plant a seed the spark of life in that s will respond for us. We know that the laws of gravity unfailing. We depend on God for the really vital thi Should we hesitate to put our faith in Him for the need our daily life?

The Unity Prosperity Bank plan is a faith builder. It h you to know God as your supply, your success. Use the cou below to order a Bank. Use the drill faithfully for seven we The results will speak for themselves in increased p relaxation, and supply. The three friends to whom you s subscriptions will be deeply grateful to you, and you will g much through this systematic plan for building greater g into your life.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray me for a successful demonstration. I will use the drill seven weeks save $3 for the three *Unity* magazine subscriptions (one year ea listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

ent Begins March 2...
serve It the Unity Way

When Jesus said, "If any man would come after me, let him deny himself, and take up his cross, and follow me," He did not mean that men who desired to follow His teachings need deprive themselves of "things" or they could not follow Him. He meant that they should deny *themselves,* their petty feelings of greed and selfishness and their erroneous ways of thinking and doing if they would become like Him.

This interpretation of Jesus' teaching gives to the Lenten season new meaning when Lent is observed the Unity way.

Unity teaches that the period preceding the Resurrection should not be a time of sorrow but one of spiritual growth and thanksgiving, a time for meditating upon the true meaning of Jesus' triumph over death.

Join in the 1949 Unity Lenten Program

During Lent Unity students follow a daily program of reading the Bible and the book *Teach Us to Pray,* by Charles and Cora Fillmore, using the assignments and suggestions presented in the free booklet *The Unity Lenten Program.*

The book *Teach Us to Pray* together with the free booklet *The Unity Lenten Program* may be obtained from your local Unity center or by sending your order direct to Unity School.

Teach Us to Pray is $1 a copy

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

I fairly sizzle with zeal and enthusiasm and I spring forth with a mighty faith to do the things that ought to be done by me.

Charles Fillmore